REDEEMER COLLEGE LIBRARY
467 Beach Boulevard
Hamilton, Ont.
CANADA L8H 6W8

Library Redeemer College,
467 Beach Blvd.,
Hamilton, ON
L8H 6W8

FEB 28 1983

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont., and Lewiston, N.Y. — see page 2.

Calvini

38th year of publication, no. 1870
February 25, 1983

Synod 1983 loses its major agenda item

Bert Witvoet

GRAND RAPIDS, Michigan - The Christian Reformed synodically appointed Committee Regarding Headship in the Bible is not coming out with a report this year in time for Synod. According to committee member Sarah Cook of Ottawa, Ontario, that decision was made reluctantly, with the full realization that a postponement of this report comes at a bad time in the church, when the matter of women in office has been hanging in the balance for years.

The Committee was appointed by Synod 1983 but has had it share of difficulties trying to coordinate itself. First of all, two members originally appointed by Synod could not serve and had to be replaced. This matter took some time, according to Mrs. Cook.

In addition to that, the reporter of the Committee, Professor Anthony Hoekema, took ill in October of '82 and had to undergo surgery and treatment. "Had it been any other member the work could have gone on unhindered," said Mrs. Cook." But seeing that it was reporter Dr. Hoekema, it worked against us. He was not able to pull the report together for us. Since then he has missed some crucial meetings."

According to Sarah Cook, the Committee was divided on the issue of headship, "which seems to be normal if you have a committee that reflects the church," she remarked.

"Then, at the end of February, Tony Hoekema seemed to have second thoughts about one or two recommendations of the majority report. But he did not have the strength or health to work that out. Had we had one or two more months we might have been able to finish the report."

Mrs. Cook explained that the postponement was not lightly made. Since the deadline for reports is February 15, the Committee, in fact, only had a year and a half to prepare a report, which in light of the difficulties encountered, proved not to be long enough.

It can be said that without this report Synod 1983 is going to have a rather sparse agenda. The report on Headship was to be its major report.

Corn shipment dedicated to the greater glory of God

A shipment of corn purchased by the Christian Reformed World Relief Committee at the Hensall Co-op in Hensall, Ontario, for shipment to Nicaragua was dedicated as it was being loaded last fall. From the left are: Henry Derrits, deacon from the Clinton congregation; Gerry Heyink, Exeter deacon; Harry Klungel, Exeter elder; Bill Slotegraaf, Lucknow deacon; Nick Denboer, Clinton deacon; Henry Poortinga, Exeter deacon; Henry Excel, CRWRC representative for the Huron Area; Sandy Van Ryn, CRWRC worker; Harry Veldstra, CRWRC Director; and Bernard De Jonge, minister of Exeter Christian Reformed Church. (for more on this story see p. 11).

Constitutional conference on native rights: A non-starter

Ben Vandezande

The constitutional conference scheduled for March 15 and 16 on native rights may be quite meaningless unless there are some major changes in the proposed agenda.

In meetings between senior bureaucrats and native leaders in early February, the native groups were frustrated in their attempts to have their suggestions included. Their position is that two days is not enough to define aboriginal rights. They want a discussion on principles that would guide on-going discussions.

The native people want discussion about whether they are a "collective" and, therefore, entitled to collective rights. Do they have the right to self-government? If the two-day meeting of the premiers and the Prime Minister could come to some understanding on these and other principles then the on-going process after March 16 would have some guidelines.

According to a proposed draft agenda which the Minister of Justice said had "consensus support" no such discussion of principles will take place. Although these topics will be discussed, the premiers are not intended to reach any conclusions. Instead the suggestion will be to get agreement to amend some small items and propose an on-going process without a prior agreement on principles. Such a "process" would not be much different than the past one hundred years without any agreement on principles.

In other words, the premiers would piously propose an "ongoing process" of discussions about native rights. The native people may be put in a position of refusing to enter such a process because of the absence of agreement on principles to guide the discussions.

Already one major native group, the Association of First Nations has refused to attend the conference on March 15 and 16 because they feel that their participation would legitimize the process whereby the premiers will define native rights without any agreement on basic principles.

A final meeting of the ministers of justice across Canada will finally decide on the agenda on February 28. Not many changes are likely.

(see p. 7 for more background on the constitutional conference).

Classis Toronto CRC adopts overture on women deacons

BRAMPTON, Ont - The January 20 meeting of Classis Toronto, Christian Reformed Church, saw an overture made by the First CRC of Toronto concerning women in the deaconate carried with a large majority and adopted for presentation to Synod 1983. The overture asks that the matter of ordaining women to the office of deacon be left to the judgment of the local consistories.

First CRC based its overture on two considerations: the presence of deaconally gifted women in its own congregation and the serious threat to denominational unity which the issue of women deacons now poses in the Christian Reformed denomination.

Rev. Carl Tuyl, who spearheaded the overture of his church at Classis Toronto, thinks that the situation at Synod may become tight enough that Synod will embrace the Classis Toronto overture as a way out. "The Committee on Headship is expected to come out with a divided opinion - a majority and a minority report," he commented. "Delegates will be divided on the issue. Our overture may well avert a serious deadlock or eventual split." (At the time of this interview, it was not known that the Committee on headship would not report.)

That concern is amply reflected in the remarks to Classis Toronto found in the agenda for its January 20 meeting. It reads:

"The strong reaction to the initial synodical decision to admit women to the deaconal office, and the equally strong sentiment on the part of those who took that decision to be a long-overdue small step in the right direction, gives us cause to fear very serious denominational disruption, indeed a potential ecclesiastical schism, if Synod 1983 decides for or against the admission of women to any ecclesiastical office."

"This potentially explosive situation is further complicated by a tangle of legal questions relating to church order and ecclesiastical polity. Such a combination of strongly held convictions and fine points of due process can all too easily spell lasting disruption of ecclesiastical fellowship."

"Our proposed overture is calculated to help avert such potentially disastrous consequences of a synodical decision."

The remarks preceding the overture also make reference to historical precedent. They point to the decision taken by Synod 1957 in the question of participation of women in congregational voting. Synod then too decided to leave this matter, which according to the argument of First CRC is not "one of clear biblical teaching affecting the substance of our common confession," to the judgment of local congregations.

The report further documents a decision made by the Convent of Wesel more than four centuries ago. The Dutch Reformed churches in a major assembly decided to allow "for the installation of women-deacons in congregations where this was deemed appropriate."

According to Rev. Tuyl, delegates to Classis Toronto were a little surprised to find out that the Reformed tradition allowed for women-deacons already in 1568.

Based on precedent and concern for unity, as well as the presence of deaconally gifted women, First Church proposed the following overture:

"Classis Toronto of the Christian Reformed Church overtures the Synod of 1983 to declare that 'the question as to whether and when the deaconal gifts of women are to be received by way of official ecclesiastical ordination shall be left to the judgment of the local consistory.'

Grounds:

Such a declaration will promote ecclesiastical unity in a situation where an issue which is not central to our Christian life and doctrine, and on which the scriptures do not clearly bind us, is potentially seriously divisive in our churches.

Such a declaration will reaffirm the historical position of the Reformed churches in whose tradition we stand.

Such a declaration will preserve continuity with earlier synodical decisions, specifically those on women suffrage in 1957 (Acts of Synod, 1957, p. 90) and on women-deacons in 1978 (Acts of Synod, 1978, p. 104)."

In this issue:

Interview with a professional deacon - p. 12
The issue of women deacons - p. 13

Viewpoint

In praise of minority talent

Keith Knight

View from a loft

At the risk of being accused of being sexist, I would like to chat for a moment about women. I feel caught in some sort of theological interlude, *after* the meeting of the area council of the World Alliance of Reformed Church and *before* the meeting of the synod of the Christian Reformed Church.

In Montreal (see last week) I met the women who had gone through the process of women's concerns within the church and society. In Grand Rapids I will meet the men(!) who will decide about women's role in the Christian Reformed Church.

In Montreal I witnessed the *result* of that which is being proposed to synod in June. I do not dare enter into comments on women in office at this point, especially given the fact that the study committee's report on headship is not yet out in print. But I do want to share what I saw in Montreal.

Of the 70 delegates from 17 different denominations, 16 of them were women and most of them were ministers. Each one of those women was absolutely dedicated to Jesus Christ and the work of the church. They were involved in committee work and in discussions. Most of them were articulate and well educated.

During those three days of discussions on theological, social and ecclesiastical issues, those women had a great deal to contribute.

At the outset, I sat there with my Christian Reformed bias, firm in the conviction that this was mere tokenism at work. But as I learned to listen to them and as I met them over coffee or dinner I developed an appreciation which bordered on awe. I was impressed by the sincerity of the theology professor from Claremont, California. I wasn't too impressed by the feminist theology which the Bangor, Maine, minister used.

I'm not making a case for women pastors, even though I have come to know some of them quite well. But I am making a case for the use of women's gifts in other areas of church life and society.

Aside from the theology behind women as office-bearers, I know of several women within my own congregation who could contribute a great deal at a consistory meeting and whose unofficial ministry to the sick and shut-in is already appreciated.

I know of many women who wear the financial pants in the family and who are responsible for the purse-strings. Yet only a few churches use their financial expertise within Administration Committees.

Women's involvement in the church has been in discussion in the CRC since 1914. It was not until 1957 that women were given the right to vote in congregational meetings. In some churches today women are still denied that basic right to vote.

In 1970 the first of several study committees on women in office got under way. Variations on that theme have continued through the present. A 1976 report dealt with the use of women's gifts in the church. The newest study committee deals with headship and that report will come before synod in June.

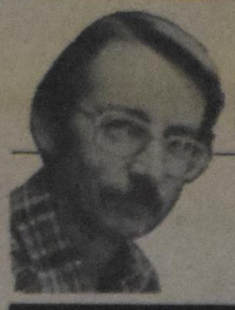
In Montreal I saw women and men who shared equally in the richness of the Reformed faith. Women could readily identify with minority rights. They had been placed in a second class position for centuries.

But there was also a movement afoot in Montreal which disturbed me, a movement which sought to have equal representation (of men and women) on certain committees, regardless of qualifications.

The Committee on Theology of the Caribbean and North American Area Council works on a five-year cycle, exegeting scripture as it grapples with issues such as the covenant and world peace. That committee has consisted of a dozen middle-age men and one woman theologian for years. The women's concerns movement wanted to have 11 more women on that committee to give it better balance. "But," the committee chairman argued, "we don't know of 11 good women theologians who we could add to the committee." Representation simply because you are a woman would certainly reduce the process to mere tokenism.

There seemed to be an underlying fear in Montreal of being insensitive to minorities. No one wanted to offend anyone else. As a result, gifts and talents were often overlooked in favour of race or sex. That fact came out at the end of the conference when the new executive was chosen: two black men (one North American, one Caribbean), two black women (one North American, one Caribbean), two white men, and two white women. Numerically balanced as to sex and region.

When it comes to money, you're on your own



Bert Witvoet

Editorial

Sometimes the Christian community teaches bad lessons. Take the instance of a young couple I know, where the husband was a capable teacher. They had one or two small children. It was up to the husband to bring home the bacon.

That was fine. The local Christian school needed a principal and asked the husband to take that position. The question of salary came up. What kind of salary did he expect to get?

The husband and wife sat down and tried to determine their budget for the upcoming year. They knew that the Christian school was not exactly a profitable organization, at least not in the area of finances. So they prepared a very lean budget for their family and asked for only $12,000. They told the Board that out of consideration for the school they would try to make it on this kind of income. The Board accepted their offer.

But halfway through the year one of the children got sick and the young couple began to see that they had cut too many corners. They really needed an increase to be able to pay for all the required medicine. They approached the Board and explained their predicament.

The Board was very sympathetic but told them that they could not raise the salary. Their budget had been set. But the husband reminded them of the kind of agreement they had made, namely that they would *try* to make it on the $12,000. Now that their child needed so much medical help, could the Board not help them out? The Board was firm in their refusal. There was nothing on paper to indicate that they had further obligations. Try the deaconate of the church.

In that case, the husband said, this is the last year that I am your principal.

The Board took that information to heart and advertised for a new principal. A young man applied for the position and it seemed that the Board would like to appoint him. The young man in question went to see the former principal and his wife. "What is this community like?" he wanted to know.

They told him it was a very good community, committed to the work of church and school, but when it came to salary or needs, he would be on his own. And they related their experience.

"What shall I do?" the young man asked.

"I would suggest that you begin by asking $20,000 a year," they counselled. That way you can always go down when the Board objects."

The young man followed their advice, asked for $20,000 and got it!

At this point the husband, who was still principal, talked to some members of the Board and asked what was going on. "Here we are getting only $12,000 and are in real need. But you said you could not pay us more. And now you are willing to shell out $20,000 for a person who is not more qualified?"

The members of the Board explained that it was their job to get teachers for as little as possible. After all, they represented the constituency. But since they could apparently not get this man for less than $20,000 they had to go for it.

The husband went home to his wife and together they concluded that they had learned a valuable lesson. Never again would they serve the Christian community for less money than they deserved to get, according to regular wage patterns. Never again would they allow a Christian institution to decide where their charitable donation went by subsidising that institution through their salary.

That in itself is probably the right kind of lesson to learn. But I can't help thinking that the Board's callousness and narrow vision spoiled something very beautiful and unique. The Board ended up the loser by paying a salary that was not meant to be an absolute demand. But the die had been cast. The Board saw its responsibility only as being towards the members of the association. They argued that they should pay as little as they could get away with.

And the upshot of the matter is what in labour circles is called the adversary system. Two parties try to get as much as possible, because neither can trust the other to do what is right and just in the situation.

Christians do well to rethink this kind of philosophy. We must always resist becoming mere victims of any polarity. We may believe that we are in office and that there is a Word of God for every life situation. That Word calls us to do what is right for all parties, for the total situation.

Boards are just as responsible for seeing to it that their staff receives a just wage as they are responsible for helping the members of the association face a realistic and fair budget. It seems that since the membership is larger than the staff in almost all situations, the burden of sharing cost is smaller at that larger level. Let the staff also carry the burden of membership by contributing through their membership dues and tuition fees, but not through their wages (We are talking about wages that reflect the general economic situation. There are times that cutbacks are justified).

The idea of covenant living, that God calls us to do what is right for the whole situation, is such a precious insight. As Reformed believers we may proudly claim that insight as one that sprang from the loins of Calvinism.

But let's also put it into practice when we do business, make budgets, sell cars and houses, share resources and exercise power.

Blessed are the man and woman, parents and children, boards and committees, bosses and unions, who escape from worldly polarities and walk in the way of justice and mercy.

Errata

Last week's editorial "Is history repeating itself" referred to the October 1983 issue of "De Standaard." That should have been 1933, of course. The whole point of the editorial was that Christians foresaw the evil of National-socialism already in 1933. Calling it the 1983 issue effectively destroyed the whole point of the editorial. 1933 is foresight; 1983 is hindsight, which most of us have plenty of.

BW

Calvinist Contact

Publisher Keith Knight
Co-editors Keith Knight, Bert Witvoet
General Manager Harry de Vries
Accounting: Helen VanOostveen
Advertising: Deanna Geuze
Circulation: Anje Buma
Design: Jeanette Jensma-Narrie
Typesetting: Kim Fraser, Laurie Payette

Alberta Editor: Wally van de Kleut
Correspondents:
Alberta: Wilma Binnema-VanderSchaaf
British Columbia: Brad and Helen Breems
Ontario: Margaret Griffioen
Nova Scotia: Jan van der Leest

Advertising
Display advertising deadline is Wednesday noon of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions
$20.00 for one year and $36.00 for two years. Overseas by Airmail $55.00. Surface mail $28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 13th and 27th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

Head Office
99 Niagara St.,
St. Catharines, ON
L2R 4L3
Phone: (416) 682-8311
Office hours: 8 a.m.-4 p.m.

Alberta Office:
14611-109 Ave.,
Edmonton, AB
T5N 1H8,
(403) 454-3057

Letters

Don't tell me that chemical fertilizer is no food

Mr. Witvoet seems to be in "cloud nine" with Mr. Eldridge's evaluation of Canadian Agriculture. If Mr. Eldridge is committed to organic farming, that is very good, and I hope that the Lord will bless his endeavours. But I object when he tells me that my practises are unchristian.

Mr. Witvoet mentions that Mr. Timbrell, "Ontario Minister of Agriculture" extolled the progress of agriculture in Ontario. Mr. Witvoet says that is not very appropriate. I think it is very appropriate, and we ought to praise God for His blessings that this nation has abundance of food for itself and other nations. The eastern Europe grain basket is empty, people have to stand in line for food. The "holier than thou" attitude in eating dried nuts and fruit over meat and vegetables, didn't impress me all that much.

Mr. Eldridge's argument regarding soil humus and legumes is very valuable, but if you eliminate meat and vegetables in the diets, then there is not much need to produce alfalfa or peas, etc. to build up the "N" level in the soil. The loose statement that chemical NP and K are harmful to the soil, has never been proven. My father used chemical fertilizer 50 years ago already in the old country, and today that land with the proper care produces more than ever. Of course, in the native form, land will stay in better shape than any other way, providing it is not over grazed by domesticated livestock.

By producing and harvesting heavy crops on this land, one has to make sure that as much humus and chemical nutrients are replaced as has been taken out. There are various ways of doing just that. A livestock producer normally has manure to add to the soil, a grain farmer may have more straw to work in the soil. In both cases they should balance that with chemical fertilizer. A soil already has the NP and K properties, but if one takes x number of pounds out, then you add that with your fertilizer. I am not saying that there are no mistakes made and that we should not be very, very careful with the various chemicals. But don't tell me that chemical fertilizer is no soil food.

As for planting our seeds with feeling and devotion, I am not sure what Mr. Eldridge means with that. I do know that the Lord has created our soil and our climate, and there are so many days in the growing season, so it is very important to plant the seed so it may have the ultimate use of the growing season.

As for diseases and sicknesses in people, God is ultimately in control, but He has given certain people the wisdom to develop chemicals, serum, medicines, etc. that have wiped out small pox, diptheria and other disease. We live in a sinful world, there are many other diseases that kill people. God is punishing us for our sins. Sins like killing thousands of unborn children, and many others. There is a lot of work to do as Christians in our way of life as a nation.

But as for producing our food, yes, what would Jesus do or say if He was in your farm boots? In the dry areas He would irrigate the lush crops with water out of His storehouses in the mountains or underground reservoirs. He would drain the over watered fields with tile drainage, running it off into the rivers that He has created, and He would add fertilizer to the crops. Fertilizer mined out of hills and mountains and from natural gas all of which He has created. We say thank you Lord for your blessings bestowed upon us and give us the wisdom to use these blessings to the glory of our Maker.

Sure failure is hard to take as a human being, but God has given us the command to use our talents that He has given us.

As for the Christian Farmers Organization, there are so many positive things you can do, get off this band wagon of negativism and go ahead in faith.

Hans Visser,
Taber, Alta.

Christian farmers must use God given tools responsibly

The Jan 14/83 issue of C.C. contained some coverage of the annual convention of the CFFO, held last December in Guelph. Included was the text of a speech by one of the panelists, Herb Eldridge, a farmer "who shuns chemical fertilizers and pest controls like the plague he thinks they are."

Since, of all the speakers, he was the only one I could not basically agree with, it is unfortunate that his speech was not only selected for publication but that your reporter found him to be "the panelist that proved to be the most inspiring." Lest anyone feel that the CFFO is leaning in that direction, allow me to make a few observations.

Mr. Eldridge makes two astounding and somewhat related points: it is un-Christian to be economically efficient, and the use of chemical fertilizers and pesticides (in an attempt to be efficient) is wrong.

I agree that economic efficiency cannot be our only goal in life, but economic considerations are and always will be (rightfully so) important even to Christians. It is precisely because of that, that we are concerned about our soil. In the long run, we cannot afford to lose our soil or damage it to the point where it becomes more and more difficult to attain the same yields.

It is also not wrong to use chemical fertilizers. Plants cannot distinguish a molecule of nitrogen for example, that is produced naturally from one produced synthetically. But they do distinguish between adequate levels of nutrients and inadequate levels. It is still better to eat healthy plants than those whose growth was retarded by lack of adequate nutrition.

And what about potash or lime? These are natural products, mined in one place and used in another. If they cannot be used, can we also not move manure from the pile to the field?

Sure, many Canadians are sick because of inadequate nutrition, but this is not because of food produced using chemical fertilizer, as much as it is because of unbalanced diets (too much junk food).

By the way, if Mr. Eldridge shuns injecting any chemicals, will he take medicine prescribed by his doctor? Isn't medicine almost purely chemical?

The trouble with many chemical fertilizers and pesticides is that they are often abused through improper or over-use. This is definitely wrong. But even natural fertilizers can be abused. Just try putting too much manure on limited acreage, or apply it at the wrong time and see what happens!

We as Christian farmers must use the tools God has given us responsibly, and to the best of our abilities. Hopefully we can leave the next generation with soil that is as good or better than when we began farming. Many can attest to buying land with soil that was so hard it was difficult to till, but by feeding the soil (including the use of chemical fertilizers) and good cropping practices the quality of their land has improved tremendously.

God has allowed mankind to increase in knowledge. We must strive to use this knowledge properly, but I believe we can and must use it.

I understand that Mr. Eldridge does not profess to be a Christian. This makes his several references to "what would Jesus do in your farm boots" somewhat offensive, especially when we cannot agree with his conclusions.

The CFFO has a responsibility to call us to stewardly action, but let us be careful who we listen to.

George De Roo,
Wellandport, Ont.

This letter was endorsed at a membership meeting of local Niagara South of the CFFO.

Horoscopes a waste of time maybe, but not evil

Reading the discussion on "Sects and Cults" (Astrology (c)), by Johan Tangelder (C.C. Jan. 7, 1983) I can't help feeling disappointed by his coverage of the subject.

First: the statement he refers to, signed by 186 scientists, was not published "recently," but already a few years ago. This he could have read in an even more "recent" article by Walter Goodman in "Newsweek" magazine of August 30, 1982. This article was titled: "A Good Word for Astrology" and is worth-while reading.

Second: even though it has never been proven that a correlation exists between the position of heavenly bodies and terrestrial life, there is no proof either that such a correlation does *not* exist. However, we do recognize, in our own language, several expressions and words referring to either a favourable or unfavourable stellar constellation: "disaster," "lunatic," "the age of Aquarius," etc. Are they remnants of our pagan past or even proof of our still pagan attitudes and minds filled with fear?

Furthermore, the Bible does not deny the validity of the observations and interpretation of the (three?) wise men that *saw His star*. ("In the mouth of two or three witnesses ...") They were confident that they, in search of this new-born King, had not been travelling in vain with all these expensive goodies. It surely did bolster their belief in their own scientific observations when they did find The Child after so long a journey. When they went to Jerusalem for more detailed information (where else would they get it?) They found that they were only off by a few insignificant miles. (Suppose they had wound up in Rome?) They had not read the Scriptures because they did not know them, but they were sure, just the same. Their interpretation was correct, but they made no *predictions* and *that* is significant.

Third: the introduction of Daniel into Tangelder's discussion is just as deplorable as his omission of a reference to Matthew 2. Daniel interpreted dreams, not stars. But since it is generally agreed that in those days astrology and astronomy were one and the same thing and included the metaphysical, we may conclude that Nebuchadnezzar appointed Daniel to, what we would call today the office of president of the "Royal Astronomical, Astrological and Metaphysical Society of Babylon," a post Daniel did accept. It was a great honour. This implies that Daniel did not a priori, condemn the so-called "exploration of the stars."

Does 1 Thess. 5.21 agree with Johan Tangelder? I wish he would have said: "You may read your horoscope if you want to, but you'll be wasting the precious time that our Lord has given you." But he said that we *may not* do so (*) and that's why I feel disappointed, even though I don't bother reading "mine."

Please, Johan Tangelder, follow the star! We are free now! He is born!!

"... Lord, have mercy on all of us ..."

(*) Additional reading: 1 Tim. 5:1-2, Eccl. 1:12-13. 1 Cor. 10:23, 1 Cor. 14: the whole chapter.

Bernardus J. van Sorge,
Maywood, New Jersey

THE CHEAPEST!
from $16.50 per day
limited mileage - includes 100 kilometres a day. Unlimited mileage rates available also. Rates subject to change without prior notice due to exchange rate fluctuation.
LOKHORST
Amsterdam Car Rental
For reservations call:
(416) 429-2224 or (519) 672-3161

AMSTERDAM
FROM $499

3 GOOD REASONS TO BOOK WITH US

1. **The Price:** from $499 and up, speaks for itself.
2. **The Destination:** Amsterdam, the gateway to Europe. We get you there direct, no stop, just the way you want it.
3. **Valentine & London/Martinair:** a reputable/dependable agent combines talent with a reputable/dependable charter airline to bring you the best of both worlds - price and quality.

VIA MARTINAIR

Quality charter flights, full meal service, complimentary bar, wide body DC10 non-stop flights depart Tuesday starting April 5 and a second Friday flight starting May 27.
What a Choice: all you need to do is pick your Toronto - Amsterdam date, then select your Amsterdam - Toronto return date and the combination of the two prices will give you your total fare. Example: departing May 3 returning May 24 costs $584.

Toronto - Amsterdam		Amsterdam - Toronto	
April 5,19,26 May 3,10	**$285**	April 18,25 May 2,9	**$284**
May 17,24,27,31 June 3,7,10,14 Sept. 13,16,20,23,27,30 Oct. 7,14,21,	**$300**	May 17,24,27,31 June 3,7,10,14,17,21,24,28 July 1,5 Sept. 20,23,27,30 Oct. 7,14,21,28	**$299**
June 17,21,24,28 Aug. 9,12,16,19,23,26,30 Sept. 2,6,9	**$330**	July 8,12,15,19,22,26,29 Aug. 2,5,9,12,16,19,23,26,30 Sept. 2	**$349**
July 1,5,8,12,15,19,22,26,29 Aug. 2,5	**$350**	Sept. 6,9,13,16	**$329**

SPECIAL $499 FLIGHTS
That's right, only $499 for special long stay flights. Valid for departures on April 5,19; May 27; and June 3 with a choice of return dates Sept. 20,27; Oct. 21,28.

Conditions: Pay $100 deposit at time of booking, balance due 42 days prior to departure.
Rebooking Fee: $15 up to 7 days prior to departure. $62.50 for changing return flight while overseas.
Depart. Taxes: $21 pp.
Cancellation Penalty: $100 up to 7 days before departure, thereafter full amount (cancellation insurance - $20 pp).
Children Fare: Children ages 2 - 11 yrs. incl. pay $549 for all departures. Infants under 2 yrs. travel free.

Valentine Travel
323 Moore Ave., Toronto, Ont. M4G 3T6
Tel: (416) 429-2222

London Travel
205 Oxford St. E.
London, Ont. N6A 5G6
Tel: (519) 672-3161

YOUR AMSTERDAM CONNECTION FOR '83

Church

Pastoral Pondering

Record those Sunday sermons personally

Sometime ago I read of a (Christian) Reformed Church in Japan that built a new building. The pews in that church were unique, however, for there was a writing ledge built into the bark of each bench so that those people sitting in the next row had a place to take notes. The leadership in the church obviously felt that the worship services were to be learning experiences, too.

People must not come with the notion that they are to be entertained as if they are seating themselves behind a television set. Rather they must come to church as eager students of the Word, intending to listen and learn.

Have you ever taken notes on sermons? I have urged many people to try it and the general response is that, even if they do not keep the notes, they are able to listen better and comprehend more.

Perhaps an idea would be to take notes on regular 3-ring binder paper and then file them in the binder in sequence of Bible books. Imagine! In just a few years, you'll have a very meaningful set of Bible notes and helps and application.

Also, if anyone would like a copy of any of my sermon manuscripts, they are available for the cost of photocopying, usually about $2.

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Think of the children in the service

It seems to me that while we pay lip service to the importance of the children in the service, and we do require them to be there, we do very little to include them meaningfully. We concentrate on the grown-ups almost exclusively. In the prayers we tend to cater to grown-ups. In the preaching especially we address grown-ups, sometimes young people, hardly ever the children.

Yes we have our children's hymn (there are few to pick from) and a children's story sometimes, the baptism experience and special events. These are indeed steps in the right direction, but really too little. Some ministers have a hard time including the children in a meaningful way. It is easier to talk about it, than to do it. Perhaps others in the church, gifted in talking to children, ought to be used for this.

Parents can also encourage children to participate in looking up hymns, in reading along in the Bible, in teaching them the creed and the Lord's prayer. Teaching, of course, means to set good examples yourself.

We ought to encourage each other to include our children meaningfully in the worship service. If we do not, we only teach them to be in church and feel bored, tune out the minister and feel left out. And once they have learned that, they tend to carry that on as young people, and we wonder why they don't listen.

It was the Lord who said indignantly to his disciples: "Let the children come to me, and hinder them not. For to such belongs the kingdom of God."

Rev. E. Gritter,
Bethel Chr. Ref. Church,
Lacombe, AB

Strengthened by the family of God

We confess our faith in the communion of the saint each week, but sometimes we need to remind ourselves that it is really there. Other times this communion is so strong and real that we are ready to raise the roof (of the church) with praise because it is so good.

We experienced our communion very strongly with the illness of my wife recently. Wherever I went, I heard and felt the strong love and fellowship being expressed. There was so much prayer offered that we felt carried upward as by clouds of incense before God's throne. So much help was offered that I could not make use of even half of it. So much care was expressed that we felt humbled.

Besides the local congregation there were others in Woodynook, Red, Deer, Hamilton, Belleville, and Holland that made it a worldwide event. There were those of other denominations, as one Roman Catholic brother put it, "banging on the doors of heaven." What a privilege to belong to such a family.

One of the reasons that God permits hardships and difficulties in our lives is, I'm sure, to make us feel this beautiful communion of the saints and to let us express it. We are led to focus on what is really important, the love of God. We learn it anew from God's Word and feel it strongly through God's family. And then to remember that this is only a foretaste of what it will be in full glory later. What a family, the family of God.

Rev. E. Gritter,
Bethel Chr. Ref. Church,
Lacombe, AB

Thanks from St. Lucia

To the Mt. Brydges Chr. Ref. Church:

Among the visitors to our office recently was Rev. Joseph Fevrier who serves a Baptist church on the island of St. Lucia. While he was in Toronto, he came over to thank us for the shipment of used Bibles we had sent to his church. Of course, we who are living in affluent North America may find it hard to understand that Christians in other parts of the world are extremely grateful for books which have been used by others.

The Bible league collects and ships used Bibles, providing they are in good shape, to countries like India, the Philippines, West Africa, and the islands in the Caribean. This is over and above regular distribution.

It shows us, however, how great the need for scriptures around the world is.

I have seen people cry for joy upon receiving a copy of the Bible. It is quite something to see a grown man or woman with tears in their eyes, because for the first time in their life, they have a Bible of their very own.

I would appreciate it very much if you would communicate our gratitude to your congregation. Your prayers and your gifts are a great encouragement to us.

Thank you and may the Lord bless our united effort to make his word available to men and women everywhere.

Together in his service,
The Canadian Home Bible League,
Brian, Lise, representative,
Mt. Brydges (ON)
Chr. Ref. Church

Clerks

You are requested to add C.C. to the mailing list of your church bulletins: Rev. J. van Harmelen, Caesarea, ON L0B 1E0. You can also keep the rest of us informed through the "Church News" column by calling in information about pastors, clerks, classis meetings or the like at (416) 682-8311.

Bob Lodewyk

who is an R.B.I. graduate, has served as a CRWM missionary in Nigeria and is presently working full-time in a congregation with youth, education and outreach, has license to exhort, is available for a call.

As consistory of the Red Deer Chr. Ref. Church we recommend him for consideration by the churches for a similar position.

He can be contacted at:
119 Selkirk Blvd., Red Deer,
AB T4N 0G8 phone: (403) 343-1629

Press Parade

The items printed here have been taken from church bulletins to act as a pulse of the interests, concerns and the events in the churches of the Reformed faith.

For identification

New Life Community Church is a caring, evangelical, Christ-centred church. In our imperfection, failure, weakness and sin God meets us with his grace. We seek to minister the grace of God in Christ to all in our community, following in the footsteps of Jesus.

We strive towards practical caring fellowship, ministry through small home groups, strong support for families, mature service through spiritual gifts by all Christians, active evangelism, shared leadership, and constant growth in our faith as we live by the Word of God.

We trust in God the Father almighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell. The third day he rose again from the dead, he ascended into heaven, and sits on the right hand of God the Father almighty. From there he shall come to judge the living and the dead. We believe in the Holy Spirit, the Holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

We are a fellowship in the Reformed Church in America (organized 1628).

New Life Community Church,
New Westminster, BC

Songbooks for sale

Due to the good response and popularity of the "Allelu" songbook that has recently been produced for quite a few congregations within the Christian Reformed denomination as well as a number of Christian schools and other groups, the songbook committee has again been asked by many others interested, to produce a third edition. If you wish to place an order make sure that we have the information very soon. Price of book is $3.25 each. Send to: Allelu Songbook Committee, 327 Crumlin Side Rd., London, ON N5V 1R6.

Bethel Chr. Ref. Church,
London, ON

Church News

Christian Reformed

Accepted

— to Smithers, B.C., Rev. Harry J. Bierman of Barrie, Ont.

Called

— to Kingston, Ont., Rev. Jack Vos of Scarborough, Ont.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Peace River-CKYL.. 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR.. 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK ... 8:30 a.m. 1230
Langley-CJJC..... 10:00 p.m. 800
Osoyoos-CKOO..... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV..... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB.... 9:00 a.m. 1470
Vernon-CJIB..... 9:30 p.m. 940

MANITOBA

Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO

Chatham-CFCO ... 11:30 p.m. 630
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM.... 7:30 a.m. 1280
Guelph-CJOY..... 9:30 p.m. 1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m. 1480
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS..... 1:30 560
Pembroke-CHOV
(Sat)..... 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7MC
Sarnia-CHOK..... 6:45 a.m. 1070
Stratford-CJCS..... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK..

NOVA SCOTIA

Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN..... 5:00 p.m. 1490
Middleton-CKAD.... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 560
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall..... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC

CHRS-Montreal..... 8:00 a.m. 1090
CKLM-Montreal..... 9:15 a.m. 1570
CKCV-Quebec City.. 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434

Church

An announcement in the Church bulletin on a Sunday morning 2

After years of negotiations and meetings to iron out differences and disagreements, the C.L.A.C. and the C.T.U.C. amalgamated. Praise the Lord for this. Let us rejoice that we are able to work together again.

When I read this, there was a deep feeling of joy and gladness in my heart. It had finally happened. Their differences of opinions and grievances toward each other were ironed out and both Christian unions were united. But it brought back many memories of the very beginning of the C.L.A.C. in the West, and of bitterness, misunderstanding and disagreements.

Herbert Vissers

Then Mr. Fuykschot came into focus. He was the secretary of the International Christian Labour Movement, with their head office in Geneva, Switzerland, and for a long time one of the top men of the C.N.V. in The Netherlands. He was recruited to help us in Canada to establish a Christian labour movement.

With his knowledge of how to organize and the knowledge of labour laws, how glad we were when he came to visit the West. But he also pointed out where we had gone wrong and with his authority and personality we could accept this. Personally, I knew that we had gone the wrong way.

The ministers of the Christian Reformed Churches became too much involved. It was in the eyes of the outside world a church organization. No one convinced others to work together as Christians, regardless of denomination. Under the influence of Mr. Fuykschot we got help from Mr. Matthews, a Baptist minister and Mr. Asseltime.

But how was Mr. Fuykschot rewarded for this? He was accused by board members of not being a Christian, changing faith so often, and being a member of another denomination!

Then I was appointed fieldman for the West, covering B.C. and Alberta. Salary was $100 a month and travel expenses paid. Taking a part-time job on the side was not a gain, but someone had to do it. It was a big job to start over again from the bottom. First the correspondence, making contacts. Then after all these preparations, the organizing of meetings in the northern part of the province of B.C. - Telkwa, Terrace, Smithers, Houston, and last but not least, a full weekend in Cresent Spurr at Leboe sawmills, only accessable by train, arriving in the middle of the night. A Dutchman was there to welcome me and brought me into his home to sleep on the couch in the livingroom. Three small children were staring at me in the morning when I awoke, looking on this stranger. Mom and Dad were still in pyjamas preparing breakfast.

On Saturday morning we got all the employees of the mill into the company recreation room and explained to them the purpose of organizing a Christian labour union instead of the so-called neutral I.W.A., which had put too much pressure on them to be organized. We did have a long discussion on this, not all of them convinced that we should have a C.L.A. of C. The minority were believers. On Sunday morning an interdenominational Church service with about 25 people attending was held. On Sunday afternoon I was invited for dinner with the owner of the mill, Mr. and Mrs. Leboe. There we discussed the principles involved with a Christian labour movement of which he admitted he had never heard or known that this existed. We had a very good time, Mr. Leboe having a willing ear and much understanding. But being an employer he also made it very clear that it was up to his employees to make a choice although he did favour the C.L.A.C.

On Monday night another meeting was held and all but one of the employees endorsed our view on this matter to sign up as a member and to form a new local. Section Wood workers was born.

But maybe it was too far a distance. Due to the delay of hearings by the Labour Relations Board, waiting for a Government bylaw to come through to recognize the C.L.A.C. pressure from the I.W.A., lack of funds to pay travel expenses, and misunderstanding by the National Board of the C.L.A.C., the fundamental work crumbled and, without a strong board, it disintegrated.

This trip in Northern B.C. took me 12 days away from home. I only phoned once afraid of high expenses. I had to sleep and lodge where something was offered. My trip home by bus from Prince George to Vancouver took 18 hours.

Then the province of Alberta came into focus. The same preparations: writing letters, making up a schedule of travelling, and meeting in all different cities, then flying to Edmonton: having a meeting the same night. The day following I was off to Red Deer, then Calgary and Lethbridge on the weekend, Vauxhall, etc. Ten days of work to get things going; speaking at meetings, instructing them how to work. About 2 weeks work altogether.

Then I visited the conventions in the East. I presented my declaration for expenses. The treasurer asked me why it was so much, and why the bill so high to pay for my airplane ticket from Vancouver to Toronto. I was a little confused and said, "what?" His reply was, "But you are in Canada." When I asked him if he would complain if I took a ticket from London England to Toronto, he said, "But that's Europe." When I told him the distance was about the same, he shook his head and said "Is it that far?" Mind you this first trip took me 12 hours flying by Super Constellation Vancouver-Toronto.

The pre-meetings of the Executive Board with representatives began. A young man, not even known to me, not even introduced, asked questions and made remarks as if he had the whole organization in his head and all figured out, acting as if Mr. Fuykschot did not exist. That did give me the feeling as if I was sitting in front of an inquisitor, who made the whole operation in the West of no importance. Then there was the confusion at the meeting of time taken up by speakers who did not give time enough for business on which the convention was called, in particular to vote on the constitution and amendments or preamble.

Friction was building up among delegates, some of them leaving for home. Then a motion came onto the floor from one of the delegates to cut the speaker off and get on with the business agenda. This motion was supported and voted on, overwhelmingly in favour. But with the strong influence of the speaker on this subject, too much emphasis on our Christian Reformed background and dogmas, an agreement on the composition of words and issues could not be reached. So because of this a split came into the ranks of the members of the C.L.A.C.

Mr. Fuykschot declared we were not able to work together under these circumstances. So did the Hamilton local, one of the strongest of Ontario. Out of this the C.T.U. of C. was born. In his work for the new organization, Mr. Fuykschot was killed in a car accident. A man of great stature in the world of the International Labour Movement, a fine person and one who sacrificed so much in his life for this, because he believed so strongly in a God given task. But his not belonging to the Christian Reformed Church, was a stumbling block from the very beginning of his arrival. His aims and goals were misinterpreted and misunderstood. Once in despair he said "Is this what the people from The Netherlands have taken along, the idea that we are the only ones to save the country?"

Twenty years have passed by, and thanks to the Lord there is unity again. Much had to be learned and many times the hard way. When we began with the C.L.A.C. we knew that there would be a long struggle for recognition. We dared to mention at meetings 20 maybe 25 years. Still it is just the beginning, because we know that we have to continue our fight for justice and convince all Canadian Christian Labourers of the importance to unite. Until the great day of victory, the day of Christ's return, He will establish a new Heaven and Earth where justice will prevail, and the Lord will be honoured in His full content according to His promises.

HALLELUJAH

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. is owned by its members and operates a Christian retirement village. Annual membership fee: $25.00 per family, or lifetime membership $250.00.

Call or write for information:

Holland Christian Homes

7900 McLaughlin Rd. S.
R.R.#10, Brampton, Ontario
L6V 3N2
Tel. (416) 459-3834

A VITAL PART OF YOUR REFORMED FAITH

Editorially independent. Exceptionally well read. Winner of the Evangelical Press Association's "most improved denominational magazine" for 1982.

The *Church Herald* consistently prints the features and news of interest to Reformed Church members.

If you're not regularly receiving the *Church Herald*, be sure to subscribe now before you miss another valuable issue.

The *Church Herald* is the official magazine of the Reformed Church in America.

Yes! Please begin my one-year subscription immediately

☐ Enclosed is my U.S. $9.75

☐ Please bill me

Name _____

Home Address _____

City _____ Prov. _____ Postal Code _____

1324 Lake Drive, S.E., Grand Rapids, Michigan 49506

Carousel

Canada's Happy-Holiday Maker

Presents

AMSTERDAM EXPRESS

FROM

$499

for long stays

TORONTO-AMSTERDAM RETURN

You pay the lowest available fare

FREE: Delft Blauw Tile when you purchase medical insurance with your Amsterdam booking. One per family.

Call us today!!

FAIRVIEW TRAVEL

BURLINGTON
3350 Fairview St.
East of Guelph Line
639-3171

STONEY CREEK
Fiesta Mall
Grays Rd. & Hwy. 8
662-1550 or 561-9868

Jackie TeBrake, Dwayne Vanderhout - Amsterdam Express Desk

24 HOUR SERVICE

News - International

Christians disagree about Guatemala

James W. Skillen

WASHINGTON — Developments in Latin America continue to divide Christians in the U.S. as well as in those countries. In several of the least stable Central American countries the internal social and economic injustices are leading to increasing polarization among groups.

Some say that the communist guerrillas, inspired and aided by Cuba and the Russians, are the chief threat to life and health. The issue of first importance, then, is to fight communist guerrillas and create stability in Guatemala, or El Salvador, or wherever the communist threat exists.

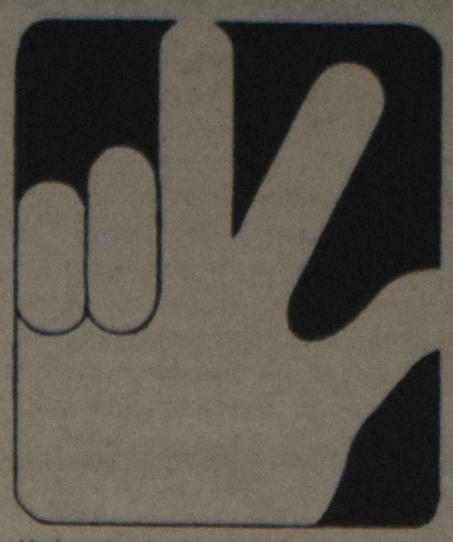
Others say that the chief problem is economic and political inequity within the countries in question. This is the source of government opposition among the peasants and other poor people. Communist (and non-communist) guerrillas are created not by Cuba or the Soviet Union but by repressive governments that refuse to remedy the serious injustices at home.

What about U.S. foreign policy? The first group emphasizes that the Guatemalan or Salvadoran governments cannot bring about stability and improvement within their countries unless they can hold off the communist guerrillas, so the U.S. should help those governments primarily to fight their opponents.

The second group says that the U.S. should stop sending military aid to repressive governments and, instead, put pressure on them to deal more justly with their own citizens. Only then can the source of opposition be overcome.

A new publication aimed at school children in the U.S. and Canada would seem to belong to the first group. *It's God's World* is a "weekly reader" type of paper trying to help young children see the relevance of Christian faith to all of life.

In the lead article in its January 21 issue, *It's God World* says that Guatemala "like other countries in Central America ... is fighting communist guerrillas who are trying to take over the country." The army officers who overthrew General Romeo Lucas Garcia last March are referred to as a "concerned group." And



Under the leadership of General Rios Montt, Guatemala's government has begun a national "Campaign for Morality." The campaign's symbol is a hand holding out three fingers. They represent the three vows that every government official and army officer must now take: "I shall not steal; I shall not lie; I shall not abuse."

their call to General Rios Montt to "lead the country" is made to sound almost like a call from God himself since Rios Montt was busy working in a Christian school at the time and had little to do in the army under the Garcia government.

The article refers to what Rios Montt has promised to do and accepts without comment Rios Montt's statement that "It is true I govern with biblical principles ... but Christian principles are also good legal principles." The new government's effort to make the army cleaner and more honest through a "morality campaign" is cited as the chief reason for believing that the "fight against the communist guerrillas has become more effective."

No mention is made of the means by which Rios Montt is governing, namely, by direct military decree which by-passes or ignores or outlaws almost every legal and political right that U.S. and Canadian citizens hold dear. No mention is made of the strongly repressive action the government is still taking against Indians in the countryside.

But because Rios Montt frequently gets down on his knees and prays during important meetings, because he says that he wants to rule in a Christian fashion, the article says that we should praise God and give thanks for a national leader who is not ashamed to tell the world that Christ is the only answer.

Without doubt, Christians should take Rios Montt at his word and even appeal to him as a Christian to take God's word seriously. But just as surely something different should be done to instruct children about Guatemala and the meaning of government.

The point is that the personal confession of the ruler does not justify the illegal, repressive, and unjust acts of his government.

Even if one believes that a stable democracy will not come quickly or easily to Guatemala, the injustices of the present regime should not be covered over with an appeal to good intentions and personal piety. Even children can understand that God's norm of justice is higher than the authority of a confessing Christian ruler.

The children's article concludes: "... we should pray for one of the few places in the world where God's word is not ignored in government." It should have concluded, "... we should pray for one of the few places in the world where the ruler says that he wants to take God's word seriously. If Rios Montt really does want to listen to God's word, then we should pray that he will come to understand the Bible's opposition to the terror, repression, and illegalities which he and his government are practicing. And we should demand of our government that it do more to encourage the Guatemalan government to practice economic, political, and social justice and move away from repression and arbitrariness."

Westbrook
GREENHOUSE SYSTEMS LTD.
330 Main Street West, Grimsby, Ontario L3M 1S7. Telex: 061-5291. Phone: (416) 945-9611

Manufacturers and Distributors of ....
★ Solar 18' greenhouses
★ Solar 36' freespan greenhouses
★ C.I.L. plastics
★ S.D.P. twin wall acrylic
★ Energy cloth, reemay, black out
★ Moveable or fixed benches
★ Monorail systems
★ "Philips" H.I.D. lights
★ "Agrifim" drip irrigation
★ "Richdel" solenoid valves
★ "Leader" exhaust and circulating fans
★ "Aerovent" exhaust and circulating fans

CRC Community RRSP

A group RRSP established by the Ontario CRC-Extension Fund, Inc. in cooperation with Income Trust Co. of Hamilton as trustee.

Your contributions will be invested in mortgages on Chr. Ref. churches and parsonages, Christian schools, and non-profit CRC-related organizations.

This plan will earn you slightly better than similar floating rate plans at other financial institutions, yet save the Christian causes several percentage points in interest rates.

You can now transfer all or some of the money in an existing plan into the CRC Community RRSP, or you can begin a new plan with us.

Churches and schools, inquire now for possibilities of financing a new project or refinancing a current debt at a lower rate.

ACT now!!

Telephone immediately for an application form and further information:

Tel: (416) 461-1207 (evenings)

or write:

CRC Community RRSP
56 Harriet St., Toronto, ON M4L 2E9

Name _____
Address _____
Code _____
Telephone _____

ST. ALBERT BAKERY
Well-known for its fine quality of:
Bread ★ Buns ★ Cookies ★ Pastry ★ Cakes ★ Etc., etc.
It is worth driving an extra mile!
ART VAN SLOOTEN
10 Perron Street, St. Alberta, Alberta T8N 0T4 — Phone: 459-6257

ADA REALTY LTD.
3638 Ada Blvd.,
Edmonton, T5W 4M3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

CORONET ELECTRIC
(A CORPORATE PARTNERSHIP)
4527-101 STREET
EDMONTON ALBERTA
436-5680
COMMERCIAL • RESIDENTIAL • INDUSTRIAL

Barr Construction (1974) Ltd.
W. (BILL) VOGELZANG GENERAL CONTRACTOR
Residential — Commercial — Industrial
NEW HOME CERTIFICATION PROGRAM OF ALBERTA
PHONE: 674-2194
Box 708, Barrhead, AB

Western Business Directory

News-Canada

The cards are stacked against the native people

John Olthuis is a consultant for the Dene Nation delegation at the First Ministers Conference. In the following interview with Ben Vandezande he expands on some of the issues facing the constitutional conference.

Isn't the government trying to set up native women's rights as a red herring by placing it early on the agenda?

Olthuis: It's clear that there's glee in the government's wanting to put this issue up front. They're exploiting a very tender and sensitive situation within the native community. It's simply a strategy to embarass and show the division amongst native people and that's unforgiveable. I have no sympathy at all for it even being on the agenda.

On the question of aboriginal rights, the word "existing" was slipped in at the constitutional discussions. That really narrowed down the concept of aboriginal rights.

In some ways I think it must have been the lawyers' union that insisted that that word go in. It's potentially going to create a tremendous amount of business for lawyers arguing about the word "existing."

It's obvious that governments consider it to be a narrowing word. "Existing" in the minds of the justice department people means rights spelled out in treaties. The aboriginal people themselves argue the treaty rights are certain expressions of the rights and that the treaties have to be updated in terms of the principal issues that the treaty talks about in terms of self-government. The treaties have to be modernized and the word "existing" attempts to prevent that process.

The word "existing" also attempts to say that if a native group has not made a settlement with the government as of the date of patriation, their rights were not in existence at that time, so they won't have constitutional protection. So, with respect to the Dene or the Inuit in the North, if they make an agreement in 1985 the government may agree that such an agreement is protected by legislation but wasn't in existence at the time of patriation, therefore, it does not have constitutional protection. Now what the courts will do with all that we don't know. But the word "existing" clearly stacks the deck in favour of a very narrow definition of those rights.

What do the native people want in place of that?

The basic native position is that there should be some principles that define aboriginal rights, i.e. aboriginal rights mean the right to self-government; the right to a traditional landbase; some resource rights; cultural and social rights. The constitution should say that. The constitution should have another clause that commits the government of Canada to negotiating settlements or agreements with individual aboriginal groups on the basis of these principles. So you would have some principles in the constitution. You'll have a committment on the part of the government to honour those principles where it deals with native people.

A third clause should say, when the governments reach a deal based on those principles with a particular group, that settlement has constitutional protection. So the rights of the native people will not be identical as they're finally spelled out because each circumstance is different. What "self-government" means or could mean in the North West Territories, where things are still wide open and there haven't been decades of settlement process, would be different than what self-government might mean to native communities in and around south-western Ontario. But the principle of self-government is there in the constitution, and the commitment of government is to work creatively with each native group to say - how can we give the fullest possible expression to your collective rights in this historical context.

On a collision course

What does the government want?

Olthuis: The government is simply saying, "we'll continue to talk with you. If we come to some agreement on a particular matter as we think needs constitutional resolution, we'll propose an amendment to the constitution. If not, we will have this "ongoing process."

Without basic agreement on principles the government will continue to guide that ongoing process on the basis of their view of assimilating native people and making them dependent.

Unless you get the principle straight at this point, native people are going to be set on a collision course with the rest of Canadians. The government is setting the context for this collision course.

What do you mean by "collision course?"

Well for a hundred years in this country the government policy has been assimilation of native people. Reserves were viewed as temporary places where native people would be placed. The theory was if you take native people, put them on reserves, rob them of a productive base, they will soon make a choice to assimilate, to move into the cities. The original intent in the prairies was that they would all want to become farmers or they would move into the cities so that the reserves would disappear.

We tried that policy for one hundred years. The policy has, as we can all see, destroyed them in a lot of ways in terms of their own health, self respect. A lot of the pain has come out through drinking and violence and so on. But the fact remains that they have not assimilated.

In 1969 Mr. Trudeau tabled the white paper which basically said the process of voluntary assimilation hasn't worked. "We're going to make assimilation mandatory." He was going to do away with the Indian Act and any special privileges for the native people.

It was too late. The native people already had a sense of who they were. Mr. Trudeau had to withdraw that paper. The government is trying to do the same thing constitutionally by saying - we can't give you quite as much as the Quebecois have. You can have language rights and in the courts you can have a translator. You have some hunting, fishing and trapping rights. You have some self-government rights. But these are so ill-defined.

So the collision course is between government pressing for the final stages of assimilation and native people saying "No, we want to be recognized as collectives and we want to find our special place." Unless the government realizes and wants to find new options for harmoniously living with native people, the government will be triggering this collision.

The Agenda: A catch 22

The items likely to be on the top of the list of decisions to be made at the first ministers conference on March 15 include the ongoing process and rights of native women.

It appears that the commitment to an ongoing process of discussion will be without any guiding principles as to the meaning of aboriginal rights.

The issue of native women's rights appears to be a ploy by the government to make native leaders look foolish. Some leaders take the view that native people have the right to define what rights native men and women should have. The government's argument will be "they want rights for themselves but want to discriminate among their own people."

The "meat and potatoes" issues on more fundamental principles will only be discussed. There will not likely be any decisions made on the meaning of such things as treaty rights, a land base for the Metis, aboriginal title, self government and other issues of substance.

B.V.

The provincial and the federal governments agree!

Section 37 of the Constitution Act calls for a conference of premiers within a year to define aboriginal rights. On March 15 and 16 the premiers of the provinces will join Mr. Trudeau in that task.

That in itself is new. According to the British North America Act Section 94 (21), the rights of native people was solely a federal matter. All agreements the native people signed were with the British crown or Canada's Federal government. As part of the compromise in the patriation of the constitution, Mr. Trudeau gave the provinces a say in defining those rights.

In fact, because of the way the amending formula is phrased seven of the provinces with at least fifty per cent of the population have to agree to any amendments. Two of Canada's largest provinces could block any proposed changes.

In the preliminary discussions the representatives of the federal and provincial governments have put very few positions on the table. On several occasions they have told the native people that they are much further ahead in thinking about the issues. But they are saying very little to reveal their own position.

The general trend seems to be that the provinces and the federal government are using an approach similar to the one they have used to the last one hundred years. This reduces the native people to the status of individuals with a different ethnic background. They are to be considered no different than Italians, Dutch or Polish people - except they should have some special hunting, fishing and trapping rights.

B.V.

Flowers By **Penrose**

Shopping Plaza, 1188 Simcoe St. S.
Oshawa, ON — Tel: 576-1760

Pleasing You Means Our Success

d.c.e.c. TRAVEL services limited
2359 LAKESHORE RD. W. OAKVILLE, ONT. L6L 1H4

IATA ACTA

TELEPHONE (416) 827-33(
OR TOLL FREE (800) 268-5103

Win Free Seat to Amsterdam via Martinair!

Deadline April 30, 1983 for bookings with deposit.

MARTINAIR RETURNS ..... NON STOP
FROM $569.00 RETURN - DEPARTURES TUESDAYS and/or FRIDAYS

Why pay high prices -- Martinair's are lower than ever.
Choose a departure date eastbound and a return date westbound then check where your dates coincide with the prices below and look how cheap it still is to fly back to Amsterdam.

Prices are based on two way charter class fares from Toronto and a *return ticket must be purchased*

Eastbound		Westbound	
April 5 - May 10	285.00	April 18 - May 9	284.00
May 17 - June 14	300.00	May 17 - July 5	299.00
June 17 - June 28	330.00	July 8 - September 2	349.00
July 1 - August 5	350.00	September 6 - September 16	329.00
August 9 - September 9	330.00	September 20 - October 28	299.00
September 13 - October 21	300.00		

CHILDREN'S RATES THROUGHOUT THE SEASON $549.00 LONGER DURATIONS AVAILABLE AT $499.00 STANDBY RATES ALSO AVAILABLE AT $549.00
CANCELLATION INSURANCE AND MEDICAL INSURANCE COMBINED CAN BE PURCHASED FOR AN ADDITIONAL $20.00 PER PERSON.

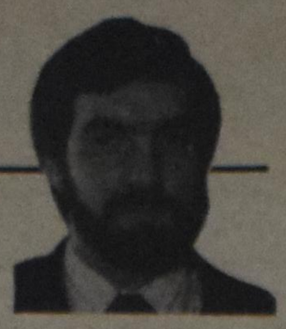
Book early to avoid disappointment, call Julie or Dawn

Out of Town Callers Use Our Toll Free Number 1-800-268-5103

Draw - One free seat to Amsterdam if booked and deposit paid by April 30th. *Every passenger has a chance!*

Education

Chalkmarks



Write on!

Quite some time ago I promised to provide a list of writing contests/awards for teachers to bring to the attention of their students or for students themselves to look into. Not all of them could possibly be listed at once, but here, at least are some of them.

Most universities offer writing awards for work done by senior high school students in their geographical vicinity. Brock University (St. Catharines), for example, offers a Critical English Essay Contest only for students in the Region Niagara high schools in an effort to "recognize and encourage good critical thinking and writing about literature as it is done in the course of students' regular course work." The papers will be marked at first year university level to "give the students the benefit of critical comment on their work." There are cash prizes for first, second and third place winners. Deadline for this contest is April 3. The head of the English department administers the contest. Most Canadian universities will most likely have similar writing competitions. The Reformed Christian colleges, to the best of our knowledge, do not yet have anything of the sort to stimulate student writing.

Scholastic Publications offers an interesting series of writing awards in cooperation with Smith-Corona, International Paper, The National Broadcasting Company, and Paper Mate Pens. Deadline for this North American (Canada and the US) competition is Jan. 1 with the results coming out in May already, so that consideration will have to be given to next year's program.The program was founded in 1926 by Scholastic "for the encouragement and recognition of achievement in creative writing." Students in grades 7 through 12 in Canada are eligible; students in grades 8 and 9 in the Junior division, and students in grades 10, 11, and 12 in the senior division. Awards are given for a variety of writing including dramatic script, and "Original Song." Then there are a number of scholarships of $1,000 available by the sponsors for short stories, poetry, critical reviews and dramatic scripts. Special awards are also available. Address inquiries for both Canada and the USA to: Scholastic Writing Awards, 730 Broadway, New York, NY 10003. Four collections of award-winning compositions from previous years are available from Scholastic Book Services, 904 Sylvan Ave., Englewood Cliffs, NJ 07632.

The Canadian Authors Association offers a number of awards too, although they are geared to a more professional level. One is The Vicky Metcalf Award for writing directed to Canadian youth. The prize of $1,000 is awarded "for a body of work inspirational to Canadian youth." It may constitute nonfiction, fiction, poetry or picture books. And the other is a $500. award for a short story written for children. Deadline for this competition is Dec. 31 of each year.

B.C. education in for a leaner look

B.C.'s Minister of Education, William Vander Zalm, wants to keep the education costs down in that province. "There is no question," he was quoted as saying in a government news release "that there is fat in the system - the classroom teacher and the public at large know it - and I want it identified so that the delivery of programs to the children is the priority." The Sager Commission looking into the matter is made up of 25-year-old Mark Sager, who is a Vancouver business man and Al Stables, age 58, a former superintendent of schools for the Greater Vancouver School District. Attention of the two-man commission will be focussed on the school administrators in that province; the number of them and the types of administration structures presently in use. Christian schools are not to be affected by the commission's decisions.

The B.C. Ministry of Education is looking at ways to trim the entire education budget by about $80,000,000 this year. One of the ways it is doing that is through Bill 89 whereby the 29,000 public school teachers will not be paid for 10 days of this current school year. Five of the days are professional development days and the other five days can be taken at another time. However, by making teaching days a few minutes longer now, student class time will not be affected. Independent schools, such as Christian schools are not included in the cost-cutting measure. In fact, independent schools have received 30% more in funding than last year.

Students and future options

Dr. Calvin Seerveld and Dr. Paul Marshall discuss the seminar with a student participant

Susan Bower

Discovery '83, a student conference held at the Institute for Christian Studies on January 28-30, focussed on signs of cultural renewal in both academic and vocational options. Together students and teachers from various backgrounds examined the task of Christian scholarship and learned about hope in a post-Christian Age.

The two keynote addresses led by Thomas McIntire and Brian Walsh traced the path of secularization and explained how it has shaped our culture, including our studies and job options. As a response to secularization the speakers suggested a repentance from following the idols of progress and unlimited growth, and compassion for a world gone awry. They underscored the importance of communal scholarship and creative support for those who encounter antagonism for attempting more just ways of living out their vocation.

On Saturday afternoon, there were two workshops in each of five subjects. The topics ranged from "What contribution can philosophy make to renewal?" to "Alternative Worldview - Alternative Technology." The five subjects were: philosophy, natural science, education, politics and the arts. The latter section included a panel discussion with three active artists, a writer, a composer and a visual artist.

The 130 participants included members of Inter-Varsity Christian Fellowship chapters across Ontario and students from Chr. Ref. churches and from various other communities in and around Toronto. A handful of them came from St. Michael's College at the University of Toronto. Quebec was represented by three Montreal students. Some travelled from Detroit, New York and Pennsylvania.

One student, Kirby Smart from Ryerson Polytechnical Institute, had heard about the conference from a brief announcement in the Toronto Star. He thoroughly enjoyed the conference and delighted everyone with his enthusiasm. Smart couldn't believe there were so many Christians with different backgrounds discussing issues of cultural significance and struggling with their Christian response. Many students commented likewise. They discovered that some ideas they had about the failure of our culture were shared by others.

The conference included an evening of entertainment with Marj Snyder, a folk and blues singer; the Modal Aspects, a dance band from Dordt College; and Harmony Storm, a rock'n reggae band from Hamilton led by Peter Tigchelaar.

On Sunday a joint worship service had been arranged, with Little Trinity Anglican Church. The church was quite full with over one-hundred conference participants there. Cal Seerveld preached from Nehemiah and Isaiah showing that God realizes our hope through the daily faithfulness of his people.

Susan Bower is co-ordinator of Hearing and Doing, an educational service of the ICS.

OTS and IVCF join forces for August seminar

To help the recent university graduate, theological student, I.S.C.F. sponsor, Christian professional in society, and others, Inter-Varsity Christian Fellowship of Canada, in conjunction with the Ontario Theological Seminary, is sponsoring a "Build Your Faith" Seminar, August 22-27 in what is becoming an annual event.

It will meet on the beautiful campus of the Ontario Theological Seminary in Toronto and will use their spacious living, dining, and study facilities.

The purpose of the Seminar is to provide a biblical foundation for grappling with the issues of our time in an intensive six-day community where likeminded Christians can be challenged and stimulate each other to build their faith together, plus also a third course designed to help in personal evangelism effectiveness.

Seminar leaders will be Mrs. Rebecca Manley Pippert, a consultant to Inter-Varsity Christian Fellowship in the USA; Dr. Mariano Di Gangi, the Canadian Director of the Bible Medical Missionary Fellowship and Professor of Pastoral Studies at OTS; and Mr. Samuel Escobar, Regional Secretary of the Latin American International Fellowship of Evangelical Students.

Pippert

Escobar

Pippert will lead a course of teaching and training in individual and one-to-one evangelism skills; Di Gangi a study of Colossians; and Escobar a course on the roots of evangelical theology with practical application for those working with youth, amply illustrated from Mr. Escobar's lifelong involvement in the academic world of Latin America.

Tuition cost is $45 per course. A person can take all three courses. But those taking courses for academic credit at OTS (any of the three) may only register in two. An additional fee of $28.00 for academic credit benefit. Deadline for applications is Aug. 1.

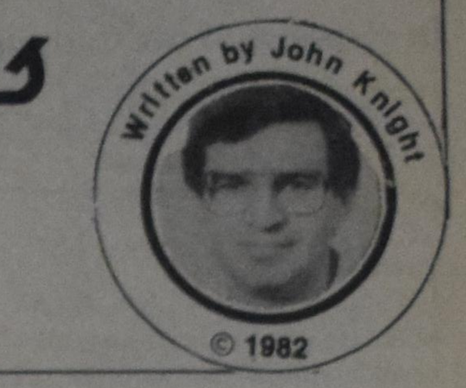
Inter-Varsity Christian Fellowship of Canada seeks to stimulate its students to a holistic view of creation and a careful biblically based, theological position. To this end it is co-sponsoring this seminar.

There are 427 Inter-School Christian Fellowships in Canadian high schools, 82 university and college chapters, and 44 nurses student groups. Inter-Varsity also operates eight Pioneer Camps and the Inter-Varsity Press. Its national office is at 745 Mount Pleasant Road, Toronto, ON M4S 2N5; phone: (416) 487-3431.

Ontario Theological Seminary offers a three-year graduate course leading to a Master of Divinity degree. As well there is a one-year course leading to a certificate in biblical studies. It is a post-graduate institution and shares its location with Ontario Bible College: 25 Baily-connor Court, Willowdale, ON M2M 483; phone: (416) 226-6380.

They shaped our lives

#21



Yes, Boss! 2

When John Booys and his bride walked out on his first Canadian employer he had back wages coming. He would never collect because his fieldman refused to negotiate. It is true that there were immigrants who took unfair advantage of their fieldmen. Those women who were married to fieldmen shuddered every time the telephone rang. Early in 1950, John Vander Vliet of Trenton, who probably served longer as a liaison person for new Dutch immigrants than anyone else, published this plea in *Contact:*

Our organization is meant to help immigrants. Many have taken advantages of our services. We do this with pleasure, often at the expense of our own family life. Please show your appreciation by demonstrating basic good manners. Understand that you are not the only one who needs help.

How would you react if totally unexpected *you* would find an entire family at your doorstep, demanding new employment and a place to live? And if this were to happen again tomorrow, and the day after tomorrow? And next week, and the week after? You would soon have enough of the whole business and understandably so. No one can keep that up. ... Please, don't quit your job if you're not sure of something else. You're expecting too much of me, and my colleagues.

* * *

Mr. and Mrs. Booys moved from "hell to heaven." John's next employer was much kinder. He and his wife had the young couple move in with them. For a while they were almost treated as members of the family.

On New Year's Day they were taken out for dinner and a sightseeing tour of Vancouver.

But with the pressure of around-the-clock work gone, John and his bride had time to reflect. The first symptoms of homesickness began to appear.

Letters from the old country about sick relatives and a brother who was fighting an ugly war in Indonesia made them feel an ocean and a continent away. They felt lonely and miserable as many others would, sometimes years after immigrating.

Homesickness, or *heimwee,* was an affliction that hit hardest when there was time to think. For most immigrants there was little time for reflection. Each day would bring its own challenges. A driving consumption to prove themselves (the immigrants' curse) would sometimes occupy them every waking hour. A woman who is now in her seventies and who came to Canada 35 years ago as a mother of a big family, recently confided to her son, "You know, we were so busy with the basics of life that we didn't have time to teach you kids the difference between right and wrong."

Cutting and selling firewood near Clute, Ontario (north of Cochrane) is how the Wymas spent part of their first years in Canada

(Sent in by Jane Wyma, Exeter)

* * *

To say that the first years in Canada were hard years would not be fair, nor accurate. For every sob story of hardship there are a dozen of "good times." Many immigrants look back on the early years as their best years. Family members who had taken each other for granted in the old country discovered new resources in each other. For them each setback became a challenge and each reward a bonus to be relished and celebrated.

And for every sponsor who took unfair advantage of his hired help, there were a dozen who treated the new immigrants with dignity.

There are stories of bosses and workers working side by side as equals that amazed those who had experienced the strong class distinction between *boer* and *arbeider* in The Netherlands.

Henry Kroes in his long, detailed diary, wrote about his first boss, a farmer who not only showed much patience with him (he had never milked a cow in his life), but also how, twice a week, he would sit down with his family and teach them English.

After three months, Henry's wages were increased from $75 to $90 per month. The family was given a free house, an abundance of firewood, free butter, meat, apples and potatoes. For those who came as agricultural workers (almost everyone who came before 1951) it was easier to adapt to a new country. Their employment was secure, their contact with the outside world little and, therefore, comfortable, and their family life secure.

Immigrants who came to Canada's urban centres had a much tougher time. Many of them had no sponsor who guaranteed employment. Right from the start they would have to find work in a competitive market of which they knew next to nothing.

Many single immigrants were attracted to the cities and their promise of higher wages and better jobs. Unfortunately, many agricultural workers who had contracted with farmers for a year or more, decided that they would be better off in the city, or in lumber camps, slaughter houses, flour mills and railway construction.

They became the restless ones who often walked away from security, looked in vain for well paying employment and finally deposited themselves and their families at the doorstep of unsuspecting fieldmen like John Vander Vliet.

Next: Looking for Work

Huizingh
and
Vanderveen
Chartered Accountants
234 Yonge St. S., Aurora
727-9797
Newmarket — **898-4313**

CHRISTIAN STEWARDSHIP SERVICES
Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.
Free of charge, – Confidential
Public Presentation, – Home visits.
CSS
Please write: CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
or telephone: (416) 598-2181

Getting hard of hearing?
we will test your hearing in your own home if you live within a 70-mile radius of Hamilto.
Call or write:
Fred Grootenboer
at
Dahlberg Hearing Aid Services
75 Wendover Dr.
Apt. 806
Hamilton, ON
Tel: 388-8824

BRIGHT
... the sound you hear on CJVB/1470 ... Vancouver's only radio station to serve all Canadians, including those fortunate enough to speak more than one language.
Tune us in. We're on the right side of your dial.
cjvb 1470 ALL CANADIAN RADIO
we're the one!

Racom Tours with a purpose
April 20 - 23
(Deadline March 20)
Itinerary:
Grand Rapids: Calvin College, Denominational Building, Pine Rest.
Chicago: Dinner with Back to God Hour ministers. Visiting B.T.G.H. communication.
Holland: Pillar Church, Dutch Village, Wooden Factory.
Price: $185.00 per person
This Includes: Transportation, Medical insurance, Hotels, Dinners (3 nights), lunch (1 day only), Admission to Dutch Village.
Your Host:
Jack Thalen
82 Cedar St., Guelph, ON N1G 1C5
phone: (519) 824-7636
Make cheques payable to Racom Tours.

New/used **65 PIANOS** reconditioned
KAWAI
Lesage
Sherlock-manning

uprights
grands
consoles
Van Geest
HOUSE OF PIANOS INC. **416-689-6833**
145 Highway #5, Just west of Waterdown

Issues

Search for a just economic order (4)

In response to the Catholic Bishops' challenge

Gerald Vandezande

Possible Guidelines

To facilitate the task of re-orienting and re-structuring economics, the implementation of the following guidelines for stewardlike investment may be helpful. The premise is that biblically-obedient stewardship

(a) honours all people as God's image-bearing creatures who should be treated with genuine love and concern and who should be enabled to live and labour in freedom and with dignity in fulfillment of their creational calling; and

(b) respects God's very good creation and creational resources as His gracious gifts which should be developed and conserved with genuine love and care and in harmony with their creational intents.

We believe that we should be supportive with our use of time, talents, and gifts, as well as with our trade union goals, consumer habits, social preferences, economic choices, and political votes of projects, enterprises, and growth patterns, which among other things, are found to reflect these guidelines:

(a) wise in the use of creational resources;

(b) gentle in the treatment of the environment;

(c) just in the employment of the workers, so they can exercise co-responsibility and co-decision-making authority on the job;

(d) sensitive to the needs of people;

(e) careful in the utilization of technology;

(f) frugal in the consumption of energy;

(g) vigilant in the prevention of waste;

(h) fair in the determination of price;

(i) honest in the promotion of sales; and

(j) equitable in the earning of profit.

In short, a financial investment, business enterprise, industrial strategy, and economic policy make economic (stewardship) sense when it is:

(a) humanly possible; (b) resource wise; (c) environmentally-sensitive; (d) socially just; (e) ethically fair; (f) technologically meaningful; and (g) economically equitable.

Our personal, corporate, and institutional investments, whether they be in savings accounts, government bonds, corporate shares, personal loans, residential mortgages, commercial projects, industrial developments, or gifts to churches, Christian schools and organizations, should be weighed in the balance of the biblical scales which invite us always to do justice, love mercy, and walk humbly with our God in the service of humanity and the development of creation. In short, all our investments, financial or otherwise, are meaningful when they concretely contribute to the coming of Christ's kingdom of righteousness in all of its dimensions and, thus, are for our neighbour's good.

Possible consequences

In light of the above investment guidelines, one of the issues we should face is the fact that various businesses get away with economic rape and murder. They succeed in doing so not only in terms of the shoddy products they are marketing and the extraordinary profits they are reaping, but also in terms of their licentious usage of creational resources for the sake of "planned obsolescence" which is equated with progress. ("Planned obsolescence in my opinion is another word for progress" said James Roche, former GM Chairman.)

These finite resources belong to humankind and are needful for its total well-being and that of future generations. They are not the exclusive property of any one person, generation, corporation, or nation. They cannot even be owned, for they are owned by the Lord for our stewardly use. *Psalm* 24:1 declares: "The earth is the Lord's and the fulness thereof; the world and those who dwell therein." Therefore, creational resources should not be exploited *for the sake of* profit, no matter how greedy the corporation, how demanding the consuming public, or how powerful the nation. They should be used for the common good and a quality way of life. In the course of doing so, people are, of course, entitled to a just wage and an equitable profit.

If the producers and the consumers fail to make stewardly use of these precious resources, as we so often do today, then the government, as the administrator of public justice, has the God-given duty to tell all concerned of their human obligation to be responsible developers and preservers for the good of all people and the creation, and not for profit, indulgence, or power. As the protector of the weak, it should seek to bring both the producers and the consumers back to a more productive, less consumptive, more sensible lifestyle. Such protective service by the government could take on a variety of forms, depending on the historical circumstance, the seriousness of the offense, and the needs of people the world over.

Feeding the flock in the 80 s

> "finite resources belong to humankind."

Needed: positive deeds

Obviously, much more needs to be said regarding the task of just governments, the mandate of responsible enterprises, and the calling of conscientious consumers. But one thing is clear: given the repeated failure of our modern political parties, most corporations, many consumers, and most trade unions to heed the biblical invitation to practise stewardship and to do justice, it is crucial that Christians more actively and publicly become "the salt of the earth" and "the light of the world," also in economic life (cf. *Matthew* 5:1-14).

The Bishops' "Ethical Reflections on the Economic Crisis" clearly are unique challenges we cannot responsibly ignore. The Bishops have done Canada a true service by initiating an intense, nationwide debate that deeply involves our understanding of the Gospel.

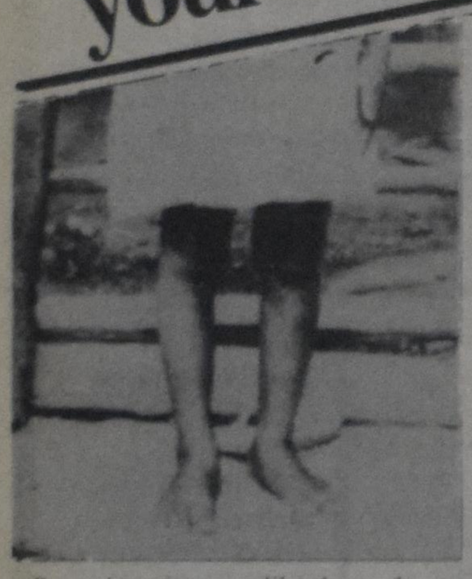
Their historical initiative is both courageous and prophetic - *courageous* because they took issue with the inequitable *status quo; prophetic* because they tried to do so on the basis of *Gospel principles*. We can show our heartfelt appreciation for this venture of faith in two ways: firstly, by joining the discussion in the most constructive way possible, offering help and hope; and, secondly, by advocating and adopting a coherent way of life that increasingly reflects our commitment to the Good News, and, therefore, our love for God, our respect for creation, and our concern for all neighbours, especially the weak and the needy among us.

If we do less we will do it at our economic, social, and political peril. However, biblical faith expressed in personal and public deeds of loving obedience is alive and serves the national well-being (cf. *James* 2, especially 24-26, and *Proverbs* 14:34). "Blessed are those who walk in the law of the Lord!" (*Psalm* 119:1).

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice.

Asriani Nakirah: Eight years old. Family of three live on $8 a month—sometimes on even less. Not enough for sufficient food. Diet very poor.

One child, one life— your chance to give



Her village has no clean water, or electricity. Her family often has to borrow to eat. Asriani, and her family, need your help—and it's so simple to give it through Foster Parents Plan.

Your monthly contribution as a Foster Parent can bring medical care, education and the hope of self-sufficiency to a child and family like Asriani's, and development projects to their impoverished village. By now Asriani has her Foster Parent—but a needy child is still waiting just for you. Won't you take your chance to give? Please, complete the coupon below, or call toll-free: 1-800-268-7174.

Sometimes it seems like the problems of the Third World are so great that there's little one person can do. The poverty seems too great to tackle, the suffering more than we can stand to see. But if you look at it on a one-to-one basis—just you here in Canada, and one child overseas, somehow it all seems so much simpler. Look at Asriani—one of poverty's children. Her life has been spent with hunger and poor health.

We at Foster Parents Plan are proud of the handling of our funds. 89.5% of all contributions goes directly overseas, with 6.2% used for administration costs, and 4.3% for promotion. We are non-profit, non-sectarian and non-political, and we are officially registered as a Canadian Charitable Organization by the Federal Government (Reg. No. 0249896-09-13). Complete financial statements are available on request.

CALL TOLL FREE ANYTIME 1-(800)-268-7174
Information will be sent immediately (In British Columbia, 112-(800)-268-7174)

PLAN FOSTER PARENTS PLAN OF CANADA
(An international human development agency)
153 ST. CLAIR AVENUE WEST, TORONTO, CANADA M4V 1P8

I want to be a Foster Parent of a boy ☐ girl ☐ age ____
country ____ or where the need is greatest ☐
I enclose my first payment of $23.00 Monthly ☐ $69.00 Quarterly ☐
$138.00 Semi-Annually ☐ $276.00 Annually ☐
I can't become a Foster Parent right now, however I enclose my contribution of $ ____ Please send me more information ☐ Tel. No. ____
Mr ☐ Mrs ☐ Miss ☐ ____
Address ____
City ____ Prov. ____ Code ____
I wish communication with PLAN to be in English ☐ French ☐

PLAN operates in Bolivia, Colombia, Ecuador, Egypt, El Salvador, Guatemala, Haiti, Honduras, India, Indonesia, Kenya, Mali, Nicaragua, the Philippines, Sierra Leone, Sri Lanka, the Sudan, Thailand and Upper Volta. Foster Parents Plan of Canada is officially registered as a Canadian Charitable Organization by the Federal Government. Contributions are tax deductible.

CL141 2253

MacMASTER POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
1075 Bay St., Suite 915 Toronto, Ontario M5S 2B1 **923-3766**
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

Relief

Hensall corn heads for Nicaragua

EXETER, Ont. (Exeter Times Advocate) -- Fifty-five tonnes of number two corn destined for Nicaragua were shipped out of Hensall Co-op on Monday, August 30.

The corn (along with 68 tonnes of milk powder bought in Toronto) has been purchased by the Canadian office of the Christian Reformed World Relief Committee (CRWRC) to help feed the many Nicaraguans who bore the brunt of a severe tropical storm that hammered much of Central America in May.

Though the contract called for 55 tonnes of grade three corn bagged and loaded at the Hensall mill, the local co-op supplied higher quality number two corn at the number three price as their contribution to this charitable endeavour.

The specially manufactured bags proclaiming "Gift from Canada" in both English and Spanish were further embellished with highly visible replicas of the Canadian flag.

Harry Veldstra, Canadian director of CRWRC, drove from his Burlington office to Hensall to participate in a dedication ceremony. As the corn was being loaded deacons and elders from Christian Reformed congregations in Exeter, Clinton and Lucknow bowed their heads while Bernard De Jonge, pastor of the Exeter church, prayed that the ultimate result of the shipment would be "to the greater glory of God and the betterment of our neighbours."

For 20 years CRWRC has been providing assistance to Third World countries, Veldstra explained. This food will augment the organization's regular program of assistance to Nicaragua, where the storm left 37,000 families homeless and wiped out 6,000 acres of crops.

The corn and milk powder will be loaded aboard a ship now waiting in New Orleans which is scheduled to sail shortly after Labour Day. On arrival, the supplies will be distributed by CEPAD, a Spanish-language association of evangelical churches, through a "food for work" program whereby recipients in turn will donate labour for rebuilding houses, roads and bridges damaged by the storm.

This is the first time the CRWRC director has arranged a shipment of corn, the staple diet of most of Central America. Veldstra first phoned a Manitoba-based Mennonite group responsible for shipping corn to Africa last fall through a "Corn for the Horn" project, was given a name in Wheatley, Ontario, and from there directed to Hensall.

"They quoted us the best price we could get anywhere," Veldstra said.

CRWRC will soon begin a Canada-wide special collection to raise the $130,000 total cost of the food shipment. Anyone wishing to contribute may send a donation to: CRWRC-Canada, P.O. Box 5070, Burlington, ON L7R 3Y8.

Job Market

starts March 11, 1983

Students!!
Get your ads in NOW!

You may place an ad for a summer job free of charge till you have found one. Please print or type all ads submitted.

Employers!
Give our youth a chance.
Look for student help in the upcoming columns.

Calvinist Contact
Job Market
99 Niagara St.
St. Catharines, ON
L2R 4L3
(416) 682-8311

Manager: Anne Winter **(416) 224-5211**
(out of town call collect)

travel service inc. *offers you:*

- free cancellation insurance
- 15% off Car Rental in Amsterdam

on all flights to Europe.

5261 Yonge Street, Willowdale, Ontario M2N 5P8

Meadowvale
Travel Centre
6750 Mississauga Rd. (Delta Hotel)
Mississauga, ON L5N 2L3
serves you better to all destinations
Rita Klomps (416) 826-4170

Hamilton
John vanden Burg
383-4932

Out-of-town reservations call office collect

BRITAIN

FROM **$499.00**

NOW **$459.**

Book Now and Save!!
Other special low fares for children, groups, standbys and seniors

Masson Travel Inc.

Seaway Mall
Welland
Tel. 735-6923

S. Pelham Street
Fonthill
Tel. 892-2691

98 St. Paul Street
St. Catharines, Ont.
Tel. 688-3473

Representatives:
Henny Vuyk 934-0666
John Shrimer 945-3301

Camp Ke-Mon-Oya

What is Christian Camping?

★ Camping is having fun in the out-of-doors.
★ Camping is learning to appreciate plant and animal life, as we find it in the great out-of-doors.
★ Camping is learning about our responsibilities in God's creation.
★ Camping is enjoyment in acquiring skills such as swimming, canoeing, sailing, camp crafts, etc.
★ Camping is a time of sharing, caring, relating to others in a meaningful way, making new friends.
★ Camping is a time of relaxation, just listening to the sounds of nature.
★ Camping is an experience of growing up and maturing physically, mentally, socially and spiritually.
★ Camping is camp fires, sing-songs, an expression of joy.
★ Camping at KE-MON-OYA is just that! Staff and campers are united in giving thanks and praise to God the Father Who has made all this possible.

A. Session 1: July 4 - July 16
Session 2: July 18 - July 30
Session 3: Aug. 1 - Aug. 13
Session 4: Aug. 15 - Aug. 27

B. C.I.T. Program for 15-17 yr. olds (Counsellor in Training)

C. Canoe Trip "Algonquin Experience." Aug. 1 - Aug. 13; 14 yrs. & older.
* experienced swimmers & canoers only.

Consider a 12 day experience at Camp KE-MON-OYA for your child.

Camp KE-MON-OYA, Apsley, ON — Chandos Lake
Camp for boys and girls, ages 8-15
REQUEST FOR CAMPER'S APPLICATION FORM(S)
Further camp details follow upon receipt of application form.

Date: _____
Please mail to:
Mr./Mrs.: _____
Address: _____
_____ Tel. No.: _____
_____ Application Form(s) for my son(s), ages _____
daughter(s), ages _____
Require further information regarding the following: _____
_____

Mailing Address: Camp KE-MON-OYA, P.O. Box 124, Unionville, Ontario L3R 2L8
Tel: (416) 294-8918 **Bill & Sharon Lenters**

People

A professional deacon speaks of his work

Bert Witvoet

Peter Zwart has been in diaconal work ever since he was elected a deacon in 1959 in the Mount Hamilton Christian Reformed Church. There were five deacons at that time, four of them newly elected. They came to their first meeting and looked at each other, asking themselves what they were supposed to do. They called on their pastor, Rev. Ehlers, and asked him some questions. Out of that questioning was born the conviction that the work of deacons should be much better organized. Out of that conviction was born the All Ontario Diaconate, of which Peter Zwart became the part-time Executive-Secretary.

Today Peter Zwart is still the Executive Secretary but only till the end of the year. Most of his work now centres on diaconal training and refugee coordination in Canada. As such he is full-time employed by the Christian Reformed World Relief Committee (CRWRC). His office is in Burlington, along with the other Christian Reformed Church offices of Canada.

Peter divides his time about equally between diaconal training and refugee work.

A change of focus in refugee work

His work with refugees has changed somewhat. It used to be that most of it was devoted to sponsorship of refugees and helping to settle them in Canada. Now the CRWRC believes it is more important to find areas closer to the original place from which the refugees came and to help them settle there." Coming to Canada is a tremendous shock for them," Mr. Zwart explains. "The suicide rate among refugees is very high at the moment. They face unemployment, are without friends due to the great racial mix as well as great class distinctions among their own groups."

The work for Mr. Zwart consists of 1) creating awareness in congregations of refugee needs; 2) coordinating information on global refugee needs; 3) sponsorship and settlement of families, working with churches and families; 4) keeping tabs on what the government is doing and speaking with officials.

"We want to address the root problems."

"We want to address the root causes of the whole refugee problem," elaborated Peter. "We want to think that through and do some writing on it. In South America, for example, the problems are political. If those situations can be addressed we are attacking the root problem. Africa, by the way, has the greatest number of refugees. Many of these people will never be resettled."

Not all of the work as refugee coordinator is desk work for Peter Zwart. There is quite a bit of legwork involved as he visits churches and meets with refugee coordinators from the various classes.

Deacons need to be well trained

The second part of Zwart's job is the training of deacons. Gone are the days that deacons were just supposed to know what to do, supposedly count money and help the odd widow or two. Especially in the 80s the job of deacons is much more exciting and difficult.

During the 60s there was a lull in the work of deacons. There wasn't much to do. Everyone was working at full capacity. The general prosperity in and outside of the church made the work almost unnecessary. The 70s changed that. Now, with rising unemployment and greater awareness of needs throughout the world, the work of a deacon has taken on much greater significance.

For that greater challenge deacons need to be well trained and well informed, Mr. Zwart believes. The training manuals he uses are prepared by the CRWRC. But Mr. Zwart is not terribly impressed with their usefulness.

Zwart reading his favourite suspense material from headquarters

Deacons need to catch a vision

"There is a difference of opinion between north and south of the Canada-US border," he tells me. The American diaconal conferences are project oriented. and focus on skills. When the project has been completed the conference falls flat. In Canada we tend to emphasize the inspirational and educational approach. Then let the deacons go back to their congregations and apply what they have learned. Let the projects come from the grassroots level rather than from the top. We want deacons to be caught by a vision, to be enthusiastic about the reasons for doing diaconal work.

"I tell the deacons in the US to put aside their manuals and to ask themselves some questions, like 'why am I a deacon?' 'why are we called to be compassionate?' Then if you need skills, you can always go to the manuals later.

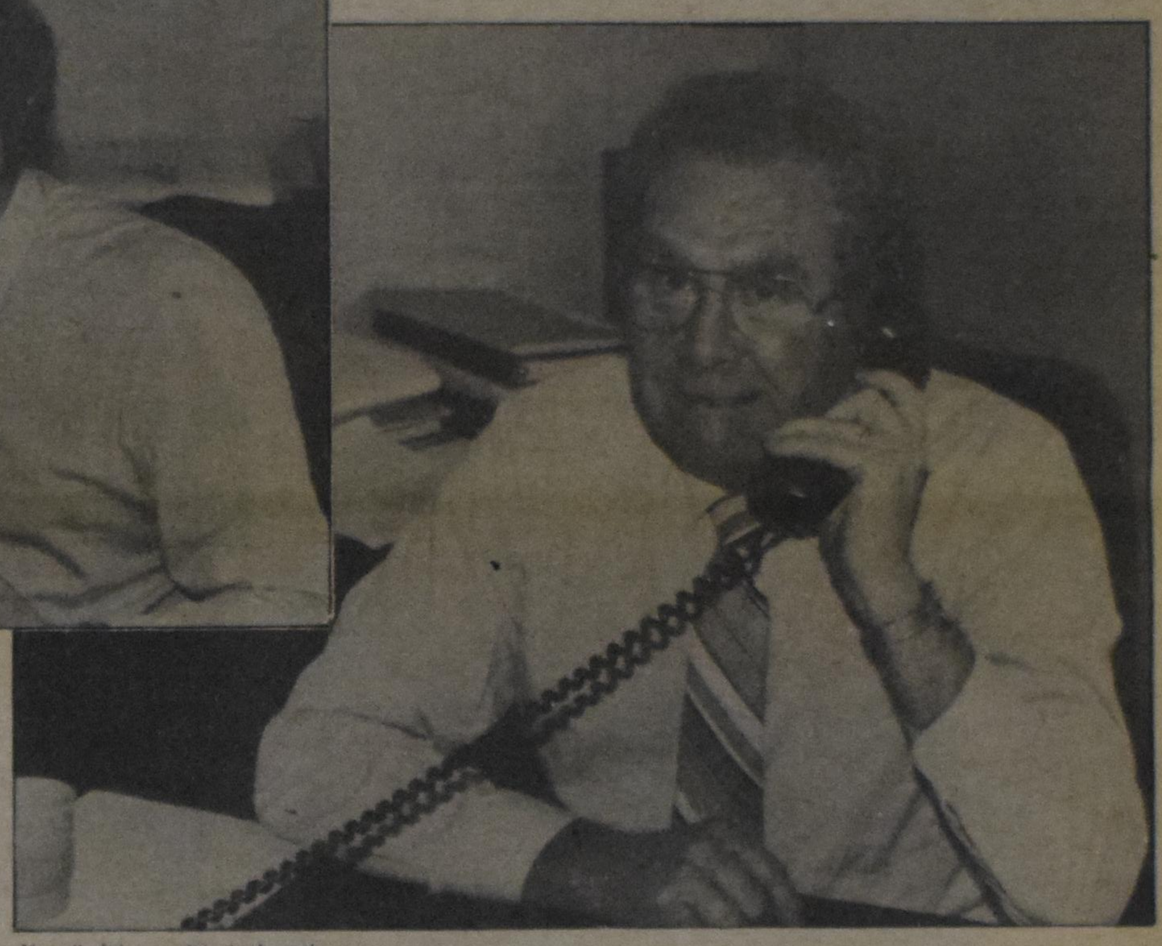
Deacons are social workers

I asked Mr. Zwart how he actually works with deacons in Canada. He explains how he conducts workshops at diaconal conferences. He likes to place deacons in their own groups according to the church they represent. He will work with a given diaconate for a number of weeks if they desire his help. "Deacons do a lot of good things, but they never evaluate what they do," says Zwart.

"There may be a current unemployment problem in their town. Instead of focussing all their attention on providing relief for the unemployed they may want to meet with the leaders of their town and seek a solution to the problem there.

"We generally forget or don't know that the deacons in Geneva during Calvin's times were social workers. When the magistrates of the city were not looking after some widows, Calvin would send deacons to the magistrates not to the widows."

This is the sort of questioning and probing that Peter Zwart wants to do with the various diaconates.



Not all of the work is desk work

Improving the status of deacons

Mr. Zwart does not think that the Christian Reformed churches pay enough attention to the status of deacons. First of all he is irked by the idea that a deacon is one step towards eldership. "There is no continuity in diaconates. Every year at the conferences we face a group that is one third new at the job, having been recently elected. The CRC does not recognize the true place of the diaconal office. So many decisions about diaconal work are made by non-deacons. It's strange that Synod at one time decided to have a hunger fund. There were no deacons at Synod to make that decision or to give advice.

Zwart likes the idea that Presbyterians have about church office. Once elected a person is in for life. That provides the kind of continuity he is looking for. The office of deacon is unique to the Calvinistic churches, of course. "Anglicans and Roman Catholics call me Reverend Zwart the minute they hear I'm a deacon." That is not exactly the kind of status concerns Mr. Zwart has about being a deacon, however.

Peter holds strong opinions

Asked if he is in favour of women deacons, he responds with great enthusiasm, "Yes. No one has convinced me that it is unbiblical to have women in office. Women contribute something to diaconal work that men can't. I am very unhappy about the fact that Synod retracted its decisions on women deacons. The diaconate is the most studied body in the church, and they still haven't found an answer to the question of women deacons.

Another matter on which Mr. Zwart has a strong opinion is the matter of deacons working alongside of elders. He doesn't like consistory meetings that are restricted to elders. He thinks elders should make home visits together with a deacon.

During the interview it becomes obvious to the reviewer that Mr. Zwart is a very practical man who dislikes bureaucratic wrangling. At the same time he is convinced that the work of refugees and other diaconal work should be led by a vision and should go to the root problems.

His curly red hair crowns a smiling face that is open and relaxed. He is a man who has taken the question of being a deacon seriously, ever since he sat down with three other newly elected deacons, asking himself and others the question "Why am I a deacon?" "What am I supposed to do?"

A man with questions, but by now also a man with answers.

Wm. J.B. Korvemaker, B.A., C.A.
partner in the firm of
Ford, Keast, Giles, Smith & Phillips
CHARTERED ACCOUNTANTS
624 Maitland St., London, Ontario N6B 2Z9
(519) 679-9330

DO YOU HAVE RELATIVES OVERSEAS?
Emergency air fare travel insurance pays
2/3 of your airfare.
If you have to travel in an emergency.
For details call:
TRAVEL EMPORIUM
181 King St. W.
Dundas, ON L9H 1V3
523-0221 or 627-9271

Something to say?
Voice your opinion in the form of a letter.

For A Dutch Treat Visit The
HOLLAND STORE
Importers of fine gifts and delicatessen Gouda and Edam cheese
Herman Veurtjes
2542 Weston Rd., Weston, ON, Canada M9N 2N6
Bus. 247-8659
Res. 247-3242

The issue of women deacons

Al Wolters

As I remarked to one of my friends in a discussion of the matter, "intellectually I'm on one side, but my sympathies are really very often with the other side...."

I agree, doctrinally speaking, that there is no biblical warrant for excluding women from the office of deacon (nor from that of elder, as far as I can tell; the apostolic tradition excludes women only from the office of "teacher" in the public worship service), and also agree that the authority of synods is only derived, and that local consistories may well be called upon to defy some of their decisions. Yet, in the debate, my sympathies are often with the defenders of the tradition. Why is that?

It is among these defenders (not always and with everyone, for there is also a good deal of blind conservatism on this side) there is a genuine awe and reverence for the Word of God written, a holy respect for what the Lord teaches through the apostles and prophets, coupled with a willingness to take on the odium of the label "conservative" within our secular society for the sake of genuine fidelity to Scripture. There is a spiritual sensitivity to the secular origins of the spirit of feminism in our day, and a deepseated resistance to any effort to tamper with unpopular biblical texts and teachings. It is with this basic attitude and sensitivity, which lies close to the centre of our historical spiritual strength as a denomination, that I resonate very deeply.

Is that strength not also present on the other side? I will not deny it. I will go farther: I know it is there. But it seems to me that it does not generally come through loudly or clearly in the advocates, the spokespeople, of the side that favours woman deacons. Too often they use arguments that smack of faddish secularism and a strident self-righteousness. They fall prey to the dangers attendant on being doctrinally right.

There is no question in my mind that deaconesses will increasingly become a feature of our Christian Reformed churches. The brief experience of my own congregation shows that woman deacons can be a great force for spiritual good in the church - as well as becoming a divisive issue at the same time. I have little doubt that two other developments will also follow (humanly speaking): woman elders will follow within the decade, followed before long by woman ministers, and our denomination will experience a schism, attended by all manner of spiritual fratricide. Only a powerful movement of the Spirit, such as is not now evident in our denomination at large, can prevent the next step in the question of "Women in office" from becoming a step, not toward liberation, but toward disaster. Holy Spirit of God, give us liberation!

Reprinted from **Link** *(periodical of the Chr. Ref. Churches of Classis Toronto) December, 1982.*

What is Headship?

Bert Witvoet

A little study and discussion guide was published by the Committee for Women in the Christian Reformed Church (CW-CRC) in 1982. The booklet was edited by Joan D. Flikkema, Executive Secretary of CW-CRC. The booklet lives up to its billing: it is a study guide, not a propaganda piece that rams a certain opinion down the reader's gullet.

The booklet gives renditions of important texts from at least 8 versions of the Bible. It gives a wide range of interpretations from relatively liberal to relatively conservative points of view. It quotes synodical decisions and articles written by leaders in the church. And all of it focusses on the question raised in the title "What is headship?"

An exercise in finding out what the reader's personal view of the meaning of "head" is sets the tone for what proves to be a challenging study. Does the reader mean by "head": authority, source, the first, order, nurturer, position, status, ruler, the best part, the decision maker, the brains, representative, leadership, honor, director, developer, servant, subordination, power, governing, first among equals, boss, source of another's salvation, dictator, other?

If the exercise proves anything it is perhaps that people use the same word to mean a hundred different things. No wonder there is so much confusion about the issue of headship. The tower of Babel is a shack text to the tower of Bible we construct.

Reflections of Childhood

The garden:
calendulas
and Moses-in-the-reeds —
blue buds that yielded inky juice
when squeezed:
the tall poplar in the corner,
beneath it I made matchbox beds
for unsuspecting moths.

In winter:
snowhouses on the ice;
sledding to school.
The high bowed bridge,
so slippery!
Streets curved with glass:
snow-clods beneath unsoled wooden shoes.

The Sunday walks
by the canal:
willow whistles father made.
Fishing for eels
in channels between boggy islands.

Once,
disobedient
(I was to have stayed home),
excited by the fish,
I slipped
headfirst
from a canal barge
into the greenish water.

Rescued
by my sister's hand
and an auspicious lock of hair
designed by God
to save my life
for future service.

Willemyntje C. vander Ende,
Burnaby, B.C.

Allen organs

501 W 57th, at Cambie
Vancouver, B.C. V6P 1R8
342 6012
Jon Beenken, General Manager

Brentwood Village Mall
360 Morley Trail N.W.
Calgary, Alberta T2L 1K8
282 9108
John Vandenbeld, Manager

7327 - 101st Avenue
Edmonton, Alberta T6A 0H9
468 1870
Tony deJong

Royal Roads College
Victoria, B.C.

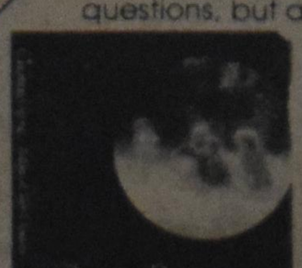
Recent Installations:
First Christian Reformed Church
Red Deer, Alberta

St. Matthew's
Evangelical Lutheran Church
Edmonton, Alberta

Christian Reformed Church
High River, Alberta

first time subscriber

Get your C.C. subscription TODAY and we will send you a free gift ...



This is the type of gift that gives in a very unique way. *Christian Parents* not only answers questions, but also brings many ideas to the forefront. Whether you agree with the author on all points, or take exception to some suggestions, the idea is that this book gives discussion, reflection, and expression of personal goals, a launching point. We'll send you this book when you send in a new subscription to C.C. *(upon receipt of payment).*

Along with *Christian Parents*, your subscription will bring you 49 informative issues of C.C., the community, Reformed newspaper. We bring current problems, decisions, viewpoints, events and joys right into your home. We know what you want.

Send in this coupon and we'll start working for you today!

We invite you to become part of our family.

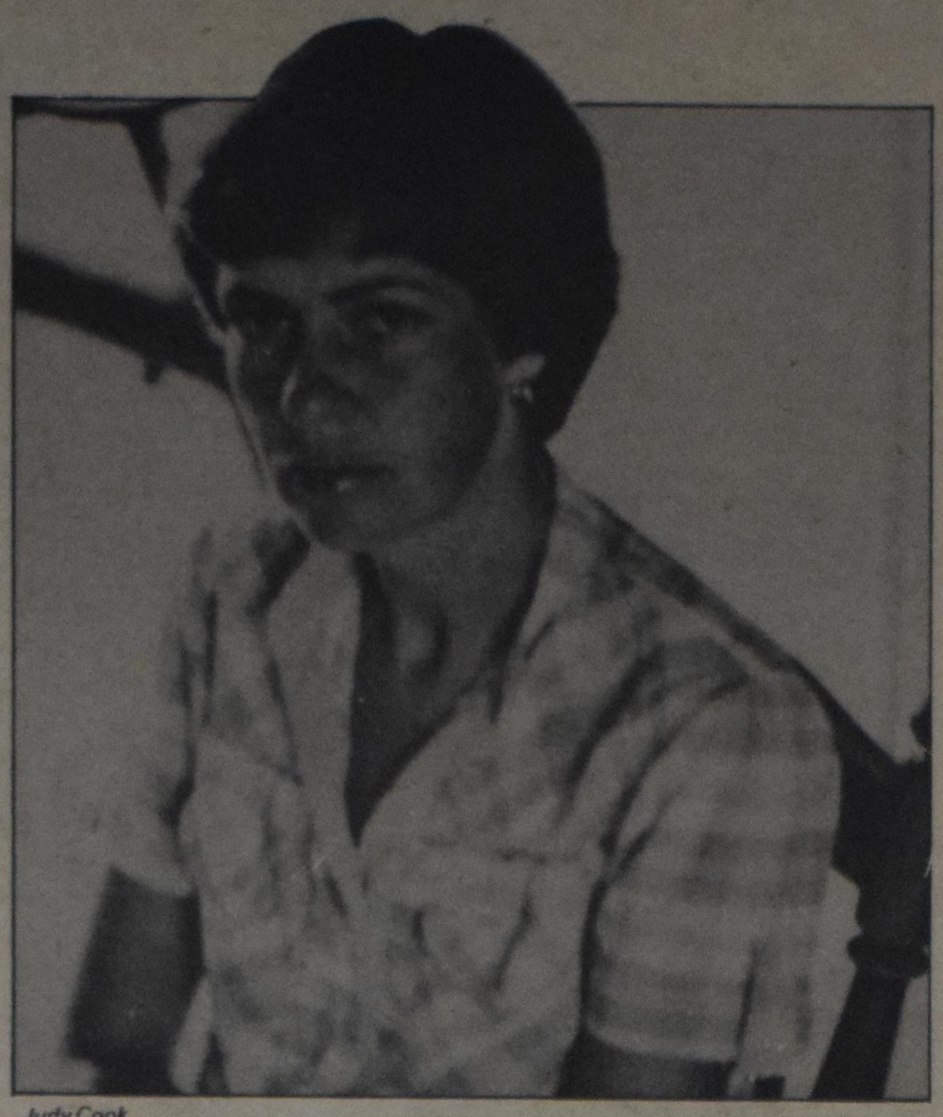
Name of Subscriber _____
Address _____
_____ Postal Code _____
Send Christian Parents to _____
Address _____
_____
CP001

special offer!!

Opinion

I know your faith can move a mountain but please don't drop it on my toe!

Judy Cook



Judy Cook

The Charismatic Movement has become a household word in the Christian Reformed Church. We have all heard about it and formed an opinion about it one way or another. But what exactly is "the Charismatic Movement"? Is it a cult? Is it a new Christian denomination? Is it Neo-pentecostalism? If it is a "movement," where did it originate and where is it headed?

Reading in Charismatic literature and personal contact with Charismatic outreaches such as Women's Aglow and Camps Furthest Out in the USA, and, more recently, Bezak Retreat and Worship Centre in Western Ontario, have convinced me that the spirit present in these movements is one of love, acceptance, and a seeking of unity in the knowledge that there is only one Father and one Lord, whom we either do or do not serve. The style of worship in these outreaches is generally filled with praise and a joyful expression of love to God who is experienced as giving care, healing, and renewal in Jesus Christ. I have seen people changed from having an attitude of critical evaluation of others to one of loving acceptance, myself included, through attendance of such a worship service. The preaching, in my experience, is usually down to earth, inspiring, and often amazingly "Reformed" in its encompassment of the need for Christian expression "in all of life."

It is because of this spirit that the Charismatic Movement does not easily lend itself to being put into a specific category. It is certainly not a cult in the sense that it was begun by one woman or man's inspired vision which drew a following and which signaled the beginning of a new church. Neither does it have its beginnings as a new denomination split off from one of the existing churches due to dissatisfaction with the status quo. Nor can it be identified with "Pentecostalism," since leaders in the movement span many denominations, including Roman Catholic, Anglican, United Church, Presbyterian, etc.

Full range of gifts

The Charismatic Movement was never an organized movement as such, and has only been described as a "movement" by those who observed that something new or renewed seemed to be occurring in many of the Christian churches in different corners of the world. A renewed emphasis on the church's use of the full range of the gifts of the spirit as they are described by Paul in I Corinthians 12 and other places, has begun to be preached, practiced, and written about by leaders of such divergent denominations as Episcopalian (Agnes Sanford), Baptist (Tommy Tyson), and Roman Catholic (Francis McNutt).

These and scores of others all bring the same message: there is no division between the so-called "natural" gifts of preaching, teaching, service, etc., and "supernatural" gifts of prophecy, healing, miracles, and speaking in tongues. All gifts are given by the Spirit for the upbuilding of the church, and for service in the world. This emphasis is accompanied by a conviction that we are all united as body of Jesus Christ, and that this unity can only be experienced in the love which cuts through our individual and denominational differences.

That this is indeed what the Bible says seems indisputable. Nowhere in the Bible are gifts divided in terms of those which will continue to be practised by the church and those which should be phased out, or were given only for a time during the early history of the church. When Paul writes about gifts he emphasizes preaching, teaching, and prophecy as the "higher" gifts for use in building up the church and encourages church members to cultivate their abilities in these areas. But he never suggests that other gifts do not also have their use and place in the church. Even speaking in tongues, which became a problem in the Church of Corinth, was not rejected by Paul as a gift better avoided under the circumstances; rather, he suggested some guidelines for the proper use of this gift within the church to ensure orderly worship.

I think it is because of this truth, namely that the church, in order to be vital in the world, has need of *all* the gifts with which the Holy Spirit endowed the body of Christ, that there developed a hungering by Christians in all denominations to be fully equipped for service, which in turn gave rise to what has become known as the Charismatic Movement.

Fruits of division

But what does this have to do with our church? It seems that our denomination too has been "bitten" by the charismatic bug. Many people within the C.R.C. have found new spiritual life through the reading of charismatic literature and the experience of worship in a charismatic fellowship, and so have themselves begun to preach, teach, and practice the use of the full range of spiritual gifts. But this has created a problem. Instead of growth, harmony, joy, and peace - the fruits of the Spirit - what has often been the result of charismatic influence has been the exact opposite: discord, factions, suspicion, and fear - fruits of the spirit of Satan. It seems to me that responsibility for these latter fruits rests with the whole church, both those who have found renewal through the Charismatic Movement, and those who feel very negative towards it. Mistaken beliefs on both sides have been instrumental in promoting disharmony and suspicion.

On the charismatic side, people have sometimes equated the use of certain gifts, particularly gifts of physical healing and speaking in tongues, with a yardstick with which one's spirituality can be measured. This has created a false missionary zeal: after all, if I see myself as more spiritual and closer to God because I have experienced how speaking in a tongue can give insight, or how the laying on of hands on someone in pain can bring that person relief, then I might want others in my church to experience that same spirituality and attain the same type of faith. But the truth is that not all of us are drawn to the same thing.

In our family I am drawn to using spiritual gifts of healing and speaking in tongues and I find these gifts helping me to bear fruit as a servant of Christ. My husband, on the other hand, is much more drawn to Reformed, covenantal theology, and has no need to pray in tongues or to exercise the gift of healing. But at the same time, he recognizes that such gifts have a beneficial effect on his life as well as mine. I am drawn to literature which teaches me about inner healing, about forces which can block health, and about the meaning of prophecy in today's world. He is drawn to good Reformed literature such as *Promise and Deliverance* by S.G. De Graaf which teaches him a covenantal, redemptive-historical understanding of Scripture. For me to (humbly, of course) set up my particular emphasis as spiritually superior would be both foolish and decidedly unspiritual. I am not called to evangelize my brother or sister in the church (or my husband/wife in the home) to my way of experiencing and expressing faith in our common Lord. Rather, both of us are called to accept our diversity, always remembering to "esteem others better than ourselves," leaving each other free to "work out our salvation with fear and trembling," each in support of the other, with acceptance, gentleness, humility, self-control, etc., - all fruits of the Spirit which in the final analysis are the only measure of true spirituality.

Fearful reaction

On the anti-charismatic side the reaction to anything that is not rationally known or experienced is sometimes an overreaction based on fear of the unknown rather than open-minded examination. It is true that not everything that comes out of the Charismatic movement is doctrinally sound. Emphasis on speaking in tongues as sign and seal of being filled with the Holy Spirit is no less a legalism than were the early church's hangups about circumcision and foods offered to idols. Claiming healing in the face of evidence to the contrary is trying to conform God's will to our own rather than vice versa.

But in spite of excesses and faults - people involved in the movement see no less through a glass darkly than Christians everywhere - yet the movement has pointed the finger at an existing poverty within many of our churches. To actively oppose the use of any spiritual gifts by fellow church members, and to react in fear to any manifestation of such use, is to opt for poverty rather than abundance. Such a reaction also results in fruits of the spirit of Satan, namely anger, bitterness, and distrust. Often the result becomes a circular dynamic: Charismatic types react to opposition with renewed fervor because they see that fear and anger are not from God; non-charismatic types react with more hostility because of being pushed to become something which they are not, or experience something to which they are not attracted. Neither gives evidence of true spirituality, since neither evidences the fruits by which spirituality is recognized.

Incorporating the Charismatic Movement

The questions before us then are these: How can we incorporate what is good about the Charismatic Movement? How can we learn from their experience in the use of gifts which presently lie dormant in our church? How can we do so in a spirit of love, evidencing the fruits which signify that the Holy Spirit is among us?

I think we can learn something from the Roman Catholic Church in this respect. In the Diocese of greater Hamilton, for instance, a charismatic outreach is headquartered in a R.C. Retreat Center in Ancaster. From this office a monthly magazine called *The Bread of Life* is sent out to subscribers, a tape library of charismatic music, lectures, and workshops is maintained, and a number of workshops and speeches organized by the charismatic arm of the church are made available. The R.C.C. has thus made the charismatic outreach a legitimate part of its program, much in the same way the C.R.C. has incorporated the Christian Labour Organization and the A.A.C.S. for instance, as legitimate expressions of Christian service within the church.

Not everyone in the church is drawn to work for these movements - others are drawn to evangelism, to the work of Men's and Ladies' Societies, or to work for Christian education. But all these different outreaches have the official support of the church. Charismatic outreach, I feel, could be included as a legitimate arm. Already there are few churches which have not, at one time or another made use of new songs written by charismatic Christians in recent years. Perhaps midweek prayer and healing services would be of benefit to those who feel weighed down with sickness, grief, or loneliness - and of benefit to those who feel strongly drawn to pray for the sick and lonely, but for whom there is at present no organized outlet through which the Holy Spirit can equip them to exercise His gifts. *Calvinist Contact* perhaps could feature a regular column which could evaluate charismatic literature and music, or alert readers to charismatic seminars and workshops.

That is not to say that it is only in organization that gifts can be exercised in the church. But by legitimizing a particular outreach through organized expression in the church, growth in that area is more likely to happen. After all, if our churches had no evangelism committees, little evangelism would take place, in spite of our corporate knowledge that one of the church's main tasks is certainly to preach the gospel. The point is this: Can we afford to use only half of the tools which the Holy Spirit has given us as coworkers with Christ in the Kingdom of God?

I hope that we as a church can move the mountain of resistance to change and growth, and together learn to use the full range of spiritual gifts with which the Holy Spirit equips us for service.

Judy Cook is a member of Ancaster C.R.C. and is a part-time student at the University of Guelph. She has moved with the family back to Canada, after living in the U.S. for 12 years.

Johan D. Tangelder

Sects and Cults (19)

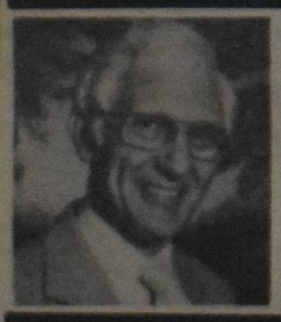
Yoga (b)

Hatha yoga is the form of yoga best known in North America. Its practice is used to achieve physical and emotional well-being. In this system there are literally hundreds of different postures. It is accompanied by the counsel to be moderate in eating, drinking, sleeping and recreation. (This is always good advice of course!) In mass marketing of hatha yoga in the West, the "oneness with God" is greatly de-emphasized. It is presented as a neutral "exercise eastern style." Journalist Arthur Koestler observes that the impression given in the West is "that Hatha yoga is merely a superior system of gymnastic exercises, designed to relax the body and mind by adopting a suitable posture, a natural way of breathing, and thus to facilitate a meditative attitude. At the same time, it is usually denied that there is anything 'mysterious' or 'occult' about its doctrines." But he points out that "in fact, every Indian-born practitioner of Hatha yoga, from the Himalayan hermit to the Bombay insurance clerk who spends an hour a day at a yoga institute, knows that Hatha yoga does promise the attainment of supernatural powers; and he also knows that every posture and exercise has both a symbolic meaning and physiological purpose related to the tenets of ayurvedic medicine, and is not considered a fit subject for discussion with foreigners."

What are some of the claims of India yoga practitioners? Swami Prabhavananda says that some have obtained such powers as clairvoyance, clairaudience, thought-reading, telepathy, and others getting such powers as becoming invisible, of levitation, of walking on water and the like, According to Indian yogis claims, Christ's miracles - such as walking on water, turning water into wine, feeding a multitude with five loaves and two fishes, healing the sick and even raising the dead - are no exceptions. The yogis say that they can "be performed by every man provided he follows certain practices, and the principal apparatus for testing the validity of these claims is the mind cultivated by the practices of concentration and meditation."

Well known are the hatha breathing exercises. Yogis have on occasion demonstrated an amazing mastery over their physical bodies, slow their heart beats, reduce their oxygen consumption, etc. Swami Prabhavananda warns that these breathing exercises should never be practised without previous instruction from an adept teacher. He comments: "I am certain that those who write indiscriminately of yoga breathing exercises do much unintentional harm. For these exercises are dangerous to the beginner without proper personal guidance. Furthermore, it is my opinion that the many varieties of breathing exercises taught by hatha yogis are dangerous even when practised under the supervision of teachers skilled in hatha yoga. They may sometimes aid in building the physical body, but they just as often injure the brain. There are instances in India, to my personal knowledge, of men who have become mentally unbalanced by such practices. Unfortunately, an interest in breathing exercises that go by the name of yoga has been created in America by irresponsible authors and teachers."

Should a Christian practice hatha yoga? This system of exercise is not as innocent as it appears at first glance. In Indian thought it is a way that leads to "enlightment" - to union with the absolute. We don't need to resort to Hindu oriented practices for the improvement of our health, our golf score or the power to remember! Our bodies are the temples of the Holy Spirit. (1 Cor. 6:19). They should be treated as such.



William R. Rang

Skylights

Just a corsage

It is known to many of us that prince Bernhard of The Netherlands wears a white carnation on the lapel of his jacket daily. I read somewhere that he chose white because it stands for peace. If that is so, I wonder a bit about the red carnation worn by our Prime Minister Pierre Trudeau.

Princess Marguarita de Valois was the sister of king Francis I of France. We remember him as the rather shallow monarch to whom John Calvin presented a copy of his Institutes.

The princess de Valois was a devoted Christian and one of the country's first Huguenots of royal descent. When she appeared in public, she wore a calendula, known to the people of Dutch background as a 'goudsbloem.' Upon the question why she wore that particular flower, she would answer, "Because its petals reach out to the sun and because the flower looks so much like the sun itself." Her coat of arms shows the calendula with the words, "I seek the heavenly things."

That's what Jesus said that we should do, seek the Kingdom of Heaven and be busy with heavenly things. (Matt. 6:3) The secret lies in that word 'first' of Matthew 6, which does not mean that we do things in succession: heavenly things first and worldly things later. No, it presses upon us that we should always give priority to the first, like Marguarita de Valois did.

Are we that type of Christian? Could we with an open conscience put her words in our coat of arms?

That's the question, of course.

It's all a matter of priorities. Our Lord recognized this when He said, "Where your treasure is there will be your heart also". (Matt. 6:21)

Remember the calendula.

Free sample packet.

This summer use the Bible Way Curriculum to teach your Vacation Bible School students about Jesus our Savior.

The summer quarter, preschool through grade 6, has been redesigned for use in either church school or Vacation Bible School classes.

Request a free sample packet today. Find out about the lessons, the crafts, and the musical program **Jesus Saves.**

Write:

VBS
Education Department
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

VBS
760 Brant St., Suite 408
P.O. Box 5070
Burlington, ON L7R 3Y8

Dutch

De bekering van Luther

J. van Harmelen

Editorial

1983 is een Lutherjaar. Vijfhonderd jaar geleden werd Luther op de tiende november 1483 te Eisleben geboren. Vader Luther liet zijn zoon naar de heilige van die dag, Martinus, noemen, en met die doopnaam werd hij gedoopt. Vader Luther boerde goed toen hij met zijn gezin naar Mansfeld verhuisde. Hij werd zelfs lid van de gemeenteraad. Martinus ging naar school te Mansfeld; later in Maagdenburg (1497) op een school van de Broeders des Gemenen Levens; in Eisenach, waar Martinus een huisvriend was van de familie Cotta.

In 1501 ging Luther naar de universiteit van Erfurt. Het plan was dat hij zou worden opgeleid voor rechtsgeleerde. Dat ging in die tijd niet zo gemakkelijk. Eerst moest hij vier jaar lang naar de universiteit om de voorbereidende vakken te bestuderen, en als hij daarvoor slaagde, en magister artium was geworden, kon hij worden toegelaten tot de rechtsstudie. Martinus was daar klaar voor in 1505.

Ineens verandert hij echter van mening. Op 2 juli 1505 was hij op weg van zijn ouderlijk huis te Mansfeld naar de universiteit van Erfurt. Onderweg kwam er zwaar weer op zetten, een vreselijk onweer. De bliksem sloeg vlak bij hem in de grond. Hij schrok, viel zelf op de aarde, en werd erg bang. Je kunt het doodsangst noemen wat over hem kwam. Hij begon te bidden en riep'': Help, lieve St. Anna, ik zal een monnik worden.'' Na het onweer leefde hij nog. Wat een opluchting. Het gevolg was dat Luther zich op 16 juli aanmeldde bij het klooster van de strenge Augustijner orde te Erfurt. Na een proeftijd werd hij aangenomen.

Zijn vader was het helemaal niet met hem eens, zijn vrienden ook niet. Maar noch zijn vader, noch zijn vrienden konden hem van mening doen veranderen. Velen die over Luther geschreven hebben vragen: waarom ging hij in het klooster? Hij stond bekend als een vrolijke, gezellige jongeman, die goed kon studeren, en zeer zeker als rechtsgeleerde zijn plaats met ere onder zijn medestudenten zou hebben ingenomen. Over het algemeen nemen de biografen van Luther aan dat de zgn. onweersbelofte een vrucht was van een innerlijke ontwikkeling.

Waarom ging Augustinus het klooster in? Hij wilde zich daardoor beschermen tegen de verzoekingen en ver van de wereldse loopbaan zich wijden aan God. Waarom gingen anderen als Antonius, Bernard van Clairvaux, om enkele voorbeelden te noemen, de wereld ontvluchten? Ze waren bang voor de 'wereld', verzoeking en verwereldlijking waren schrikbeelden voor hen. Zij trachten door zo heilig mogelijk te leven, vrede voor hun ziel te verkrijgen. En bijna iedere lezer in onze kring weet wel dat Luther toch eigenlijk het klooster in ging met de hartstochtelijke vraag: hoe krijg ik een genadig God?

Luther wist van de levende God, die rechtvaardig is en gerechtigheid eiste. Hij wilde zichzelf daartegen opstellen. Hoe? Door het klooster in te gaan, en daar door ontzaggelijk veel monnikenwerk zo heilig te leven dat God wel zou moeten zeggen: welaan getrouwe dienstknecht, gaat in in de vreugde uws Heren!

Daar kwam echter niets van terecht. Hoe meer hij probeerde te leven overeenkomstig Gods bevel, hoe meer hij zichzelf allerlei lasten van vasten, bidden, kastijden, waken enz. oplegde, hoe ongelukkiger hij zich voelde. Als hij naar zijn 'goede werken' keek, dan moest hij eigenlijk wel een genadig God vinden, en rust voor zijn ziel, maar het tegendeel was het geval. Hij voelde zich al meer verwijderd van God. En als er tot hem bemoedigend over Christus gesproken werd, dan zag hij in Christus de strenge rechter die komen zou om ieder naar zijn doen en laten te straffen.

Er zou veel te schrijven zijn over Luther en al het werk dat hij gedaan heeft als monnik, als priester, als docent, als professor, maar ook over zijn gemoedstoestand. Telkens voelde hij zich zelf als een verdoemde zondaar, die riep: hoe kan ik genade vinden bij God? Hij, de rechtvaardige, zal bij mij geen rechtvaardigheid vinden, mijn hart is immers niet goed.

Het was een zegen dat hij door zijn ambt als professor in de theologie gedwongen was zich met de Schrift bezig te houden. En hij studeerde veel om zich voor te bereiden op zijn colleges. De bestudering van Romeinen deed hem veel goed. Men kan op grond van zijn getuigenis zeggen dat door die studie het volle licht van het evangelie voor hem ging schijnen.

Hij had het zo moeilijk met dat woord rechtvaardigheid of gerechtigheid. Hij haatte dat woord. In zijn vertwijfeling liep hij heen en weer door zijn (toren) kamer zoekend naar een genadig God. Weer las hij Romeinen 1:16 en 17. Toen echter ook Romeinen 3:26, en lettend op het verband zag hij de volle waarheid uit de Schrift opkomen: Hij die zelf rechtvaardig is blijft rechtvaardig ook als hij de zondaar rechtvaardigt, die uit het geloof in Jezus is. God eiste niet dat hij rechtvaardig zou zijn voordat hij door het geloof kon leven, neen, God beloofde ieder, die door het geloof leefde, rechtvaardig te maken, of nog beter: rechtvaardig te verklaren. Als hij, ondanks al zijn zonden en gebreken, zichzelf door Gods genade aan Gods genade overgaf, dan zou hij rechtvaardig voor God zijn. Dat was Luther's bekering!

Later schreef Luther: toen voelde ik dat ik herboren was en de deur naar het paradijs openging. En, met een roos in het knoopsgat ging hij naar de universiteit om zijn studenten te vertellen dat een Christen, gered door het geloof, vrij en gelukkig is, want hij is met God verzoend, hij is gerechtvaardigd.

Er is in God geen strijd tussen liefde en recht. Het is Gods gerechtigheid die de zondaar redt, maar zijn liefde ook. Want God geeft ons gerechtigheid, hij maakt ons of verklaart ons rechtvaardig, doordat hij ons zijn Zoon gegeven heeft, uit genade, uit liefde. Luther kon nu blij met overtuiging zeggen: wij dan, gerechtvaardigd door het geloof, hebben vrede met God door onze Here Jezus Christus!

FitFive.

Speciaal voor u.

Lichaamsbeweging in uw eigen tempo ... dingen doen die u graag wilt doen.

Dat is FitFive. Een gids voor persoonlijke activiteiten is ontworpen om uw lichamelijke activiteiten aan te moedigen en onder controle te houden ... en het kan helpen om uw ademhalingscapaciteiten te verbeteren.

Het mooiste is, het geeft niet of u lenig bent of niet. FitFive is u behulpzaam op elk niveau.

FitFive. Kom voor uw gratis folder Level 1 dat verkrijgbaar is in de meeste bibliotheken, sportwinkels en gemeentelijke recreatiecentra. Of stuur onderstaande coupon in.

FitFive, Fitness Ontario
Queen's Park, Ontario M7A 2R9

Yes, send me my free FitFive Level 1 pamphlet

NAME _____

ADDRESS _____

CITY _____ POSTAL CODE _____

Ontario Ministry of Tourism and Recreation

Reuben Baetz Minister
William Davis, Premier

Fitness Ontario En forme

Duitsland speelt een sleutelrol in Europese bewapening

Radio Nederland - Vijftig jaar geleden nam in Duitsland Hitler de macht over en zette daarmee een ontwikkeling in gang die Duitsland door de kracht van zijn wapens tot de overheersende macht in Europa maakte. Daarmee was het aloude machtsevenwicht in Europa verbroken. Engeland vooral was voorstander van zo'n machtsevenwicht waarbij als regel gold dat geen der continentale Europese mogendheden een hegemoniepositie zou verwerven.

Na de nederlaag van Hitler was de rol die Europa op het wereldtoneel had gespeeld definitief afgelopen. Het Europese machtsevenwicht was, gezien de verminderde rol van Europa, niet langer nodig om oorlogen te vermijden. In plaats daarvan ontstond er geleidelijk een machtsevenwicht tussen de twee supermogendheden, Amerika en de Sovjetunie.

De tweedeling van Europa tussen beide machtsblokken, maakte ook van Duitsland een verdeeld land. Toch is het opmerkelijk dat met name West-Duitsland er in is geslaagd binnen Europa weer een nieuwe machtspositie op te bouwen, dank zij zijn geografische ligging en industrieel potentieel.

Er zijn inmiddels geslaagde pogingen gedaan om het gevaar van een nieuwe Duitse hegemonie te neutraliseren. Economisch door West-Duitsland in te bedden in het geheel van de Europese gemeenschap. Politiek door het opnemen van West-Duitsland in de Europese gemeenschap en de NATO.

Toch ziet het ernaar uit dat binnenkort de Bondsrepubliek een sleutelrol moet gaan spelen in de Oost-West-verhouding. Het gaat daarbij om de militaire machtsverhouding tussen beide blokken, met name om de kernbewapening. Beslist zal moeten worden of aan het eind van dit jaar de NATO, zoals het plan is in West-Europa 572 middellangeafstandsraketten zal plaatsen als antwoord op de Russische overmacht aan dergelijke kernwapens. Dat besluit wordt sterk gekoppeld aan de resultaten van het Geneefse overleg tussen Amerika en Rusland over deze wapens. Mislukking van dat overleg zou plaatsing in een aantal Westeuropese landen welhaast onvermijdelijk maken. Maar mislukking van de Geneefse onderhandelingen kan natuurlijk worden bevorderd als men vasthoudt aan niet realiseerbare uitgangspunten.

In West-Duitsland vreest men, gezien de afwijzende houding

Vervolg op blz. 17.

Dutch

Persoverzicht

Carl D. Tuyl

• Besprekingen rondom het probleem van de kernbewapening beheersen het wereldbeeld en daarom ook ons eigen politiek terrein. De Amerikanen kregen toestemming om de zogenaamde Cruise-raket in Alberta te testen. De diskussies spitsen zich toe vooral om dat nieuwste wapen. Het is uiterst nauwkeurig, heeft een explosieve kracht van ongeveer twintig keer zo groot als de eerste atoombom, en vliegt zo laag dat het op radarschermen vrijwel onnaspeurbaar is. De wereld verdeelt zich in pro-Cruise en anti-Cruise partijen. Het standpunt van onze regering is dat we als NAVO bondgenoten verplicht zijn deze testing toe te staan. Andere regeringen, onder wie de regeringen van Nederland en Belgie, zijn tegen de opstelling van dit nieuwe wapen omdat men meent dat het een nieuwe phase in de bewapeningswedloop zal betekenen. De Russen zullen noodzakelijkerwijs een anti-Cruise raket moeten produceren om het kernwapenevenwicht te bewaren.

In vele landen, en ook in Canada, is er een fel verzet tegen de Cruise-raket. Er zijn ook andersdenkenden. De Anglicaanse Kerk in Engeland heeft zich uitgesproken tegen eenzijdige bewapening maar tegelijkertijd het gebruik van kernwapenen veroordeeld. De zogenaamde "Groenen" in West-Duitsland willen ontwapening tegen elke prijs, liever rood dan dood is hun leuze.

De Liberale fraktie in Ottawa is verdeeld in uiteenlopende opinies. En ga zo maar door; er zijn meningen en standpunten te kust en te keur. De stem van het evangelie wordt weinig gehoord, en daar zit natuurlijk de diepste moeilijkheid. Vrede door evenwichtige bewapening is natuurlijk fantasie. Maar dat moet ook gezegd worden van de theorie van vrede door eenzijdige ontwapening. Als Christenen zitten we er midden tussen in: vrede alleen door de Vredevorst.

• Een andere zorg, meer intern, is onze nationale financiele huishouding met het te verwachten tekort op de begroting in sommen geld waar een normaal mens zich geen voorstelling van kan maken. En niet alleen wij, maar alle westerse landen schrijven hun begrotingen met rode inkt. We leven, hoe belabberd het ook mag zijn, toch nog steeds ver boven onze stand. En hoe lang kan dat doorgaan? De eerste de beste politicus die de begroting meer in het gebied van de realiteit zou willen brengen zou een-twee-drie de laan uitgaan. We willen geen realiteit, wij willen de Ottawa-zuigfles.

De regering zit natuurlijk ook met de mogelijkheid dat belastingopbrengsten van benzine drasties naar beneden zou kunnen gaan als de tegenwoordige lage prijzen zich handhaven. Er werd in London, Ontario van de week benzine verkocht voor 19.9 cent per liter. Ik kan het met de hand op mijn hart verklaren want op mijn terugweg van Grand Rapids pompte ik in de vroege morgen van 15 februari, mijn tank vol voor zegge en schrijve 20.4 cent per liter. Lagere energieprijzen kunnen de regering biljoenen gaan kosten.

• Ondanks al die sombere ekonomiese berichten is er toch nog heel wat rozegeur en maneschijn in ons land. Reisbureaus berichten dat vakantie toers naar Florida en Mexico verkocht worden alsof er geen depressie in zicht was. En ook de bloemist vertelde mij dat hij op Valentijns dag een rekord aantal rozen verkocht had.

• Boeren hier in een dorp in Ontario kwamen in grote getale naar een boeldag waar de bank de machines van een failliete collega zou verkopen. Ze kregen het voor elkaar om de door de bank aangestelde verkoper door iemand van hun keuze te vervangen, en boden onder andere $1.85 voor een traktor. De originele eigenaar kreeg op deze manier zijn bezittingen terug, en het bedrijf gaat weer door.

• Het meest ruchtbarende internationale nieuws kwam uit Israel waar de Minister van Defensie onder druk aftrad maar zijn kabinetslidmaatschap behield. Een massamoordenaar in Engeland werd gearresteerd, een oorlogsmisdadiger in Frankrijk zit in de bak, en in India maken de Hindoes en de Mohammedanen elkaar het leven zo moeilijk als maar mogelijk is. In Iran krijgen de moorden een soort gerechtelijk tintje, maar het komt allemaal op hetzelfde neer: de ganse schepping in al haar delen zucht in barensnood. Soms krijg je er balen van!

• Gelukkig kunnen we als Christenen door al de nerveuze nieuwsberichten ook nog de voetstappen horen van de naderende Jezus. We breken brood en drinken wijn todat hij komt! En hoe meer je de kanten leest, hoe meer je leert bidden: Here kom haastiglijk!

Duitsland speelt een sleutelrol in Europese bewapening

Vervolg van blz. 16.

van een groot deel van de bevolking tegenover plaatsing van de NATO-wapens, de consequenties van een mislukking van het Geneefse overleg. Wel houden de regeringspartijen officieel vast aan het NATO-besluit tot plaatsing, maar inmiddels zijn de meeste politici in de Bondsrepubliek - met uitzondering van bondskanselier Kohl - geneigd de nuloptie als uitgangspunt voor het Geneefse overleg te laten vallen.

De nuloptie die officieel nog steeds door Amerika wordt aangehangen, streeft naar verwijdering van alle middellange-afstandsraketten uit Europa.

Aangezien zo'n nuloptie op dit ogenblik niet haalbaar is, betekent vasthouden aan dit uitgangspunt vrijwel zeker dat het Geneefse overleg mislukt. Vandaar dat de meeste Westduitse politici streven naar een akkoord waarbij de aantallen kernwapens in Europa sterk gereduceerd worden. Met andere woorden: plaatsing van minder NATO-kernwapens in ruil voor ontmanteling van een flink aantal Russische raketten, waaronder de moderne SS-20.

In deze zaak speelt het Westduitse standpunt een grote rol. De verkiezingen van begin maart zullen, naar verwacht, meer duidelijkheid geven over dit Westduitse standpunt.

De reis die de Amerikaanse vice-president Bush naar West-Europa gaat maken, dient dan ook in belangrijke mate voor peilingen in Bonn, waarbij het woord drukuitoefening zorgvuldig wordt vermeden.

SUMMER CANADA '83
EEN INVESTERING IN JEUGD

Deze zomer zullen er duizenden banen voor jeugdigen gecreëerd worden. Het programma Summer Canada van de federale regering zal fondsen beschikbaar stellen voor niet-commerciele organisaties en gemeenten om hen te helpen bij het te werk stellen van studenten om hen ervaring te laten opdoen verwant aan hun carriere. ☐ Studenten die geen vacantiejobs kunnen vinden kunnen geen werkervaring ontwikkelen die hen helpen moet om de leemte tussen school en werk te overbruggen. Het kan zelfs betekenen dat een student zijn opleiding plotseling moet afbreken. Summer Canada is ontworpen om dat te veranderen - door ondernemers te helpen bij het helpen van studenten. ☐ Als je een student bent die geinteresseerd is in echte werkervaring dan moet je je laten inschrijven op het plaatselijke Canada Employment Centre. Als u lid bent van een niet-commerciele organisatie die fondsen zou willen ontvangen om studenten aan te nemen, lees dan verder.

COMMUNITY PROJECTS

Gegadigden voor Summer Canada die in aanmerking wensen te komen voor fondsen om studenten te werk te stellen op gemeenschaps-projekten moeten in staat zijn om drie plaatselijke studenten werk te bieden. Het werk moet resulteren in tastbare goederen of service aan de gemeenschap en goede werkervaring voor de studenten verschaffen. Gemeenschaps-projekten moeten tussen de 6 en 18 opeenvolgende weken in de zomer duren.

De termijn voor aanmeldingen voor deze Community projekten sluit 4 maart 1983.

INTERNSHIPS VOOR STUDENTEN

Internships verstrekken fondsen aan niet-commerciele organisaties en gemeenten die studenten tijdelijk in hun staf te werk willen stellen. De nadruk wordt gelegd op creatieve projekten die ervaring biedt in ontwikkelingswerk in een omgeving waar goed toezicht is. Deze proeftijd, (die 6 tot 18 weken moet duren tijdens de zomer) mag worden gevolgd door 3 opeenvolgende zomers. Dat geeft de ondernemers steeds beter bekwame werkers en de studenten een verzekerde zomerjob die waardevolle werkervaring biedt.

De termijn voor aanmelding voor Internship Sponsor sluit: 11 maart 1983.

Aanmeldingen en informatie is verkrijgbaar op uw Canada Employment Centre en Employment Development Office.

Employment and Immigration Canada
Lloyd Axworthy, Minister

Emploi et Immigration Canada
Lloyd Axworthy, Ministre

Canada

VANAF $649

Het enige wat deze winter lager zal zijn dan de tarieven van de KLM* is de temperatuur!

Profiteer deze winter van het speciale winter CCF-tarief voor vluchten naar Nederland. U kunt vanuit Toronto of Montreal vertrekken tot en met 30 april 1983. U kunt terugkomen wanneer U maar wilt zolang U een minimum van 7 dagen en een maximum van twee maanden in Nederland doorbrengt. Als U langer wilt blijven (maximum 6 maanden), belt U ons dan even op voor onze normale CCF-tarieven.

Gratis Huurauto

U bespaart nog meer geld met de KLM dankzij een gratis huurauto in Amsterdam. Wij geven u er een, minimum een maximum twee weken, met 100 kilometer gratis per week.**

Een gul onthaal in Nederland

Dankzij het gratis 'Welcome back'-pakket (waarde: $100) zult U zich meer dan ooit tevoren thuis voelen in Nederland. Prachtige geschenken, kortingen en bonussen met o.a. een pas voor een dag gratis openbaar vervoer en nog veel meer! Zorg ervoor dat u bij uw vertrek op het vliegveld de "exchange coupon" ontvangt!

Boek nu en spaar geld!

Vlieg deze winter naar Nederland met de KLM. De besparingen en kortingen zijn nooit beter geweest. Bel vandaag nog even Uw reisagent op!

KLM

De betrouwbare Luchtvaartmaatschappij

* In samenwerking met CP Air.
** Geldig tot eind Maart 1983.

The Amsterdam Connection

Valentine Travel Service Ltd
323 Moore Ave., Toronto, ON M4G 3T6
Tel: (416) 429-2222
Baldwin Verstraete • Dirk Mast

london travel service ltd
205 Oxford St., E.
London, ON N6A 5G6 (519) 672-3161
Chris Drenth

Long distance? Call COLLECT!
24 hr. Emergency Service

Fairview Travel Service Limited

BURLINGTON
3350 Fairview St.,
East of Guelph Line
639-3171

STONEY CREEK
Fiesta Mall,
Grays Rd. & Hwy. #8
662-1550

Jackie TeBrake, Dwayne Vanderhout — Amsterdam Express Desk
24 HOUR SERVICE

Masson Travel

3 OFFICES
Downtown St. Catharines 688-3473
Downtown Fonthill 892-2691
Seaway Mall Welland 735-6923

Mrs. Henny Vuyk 934-0666
John Shrimer 945-3301

Dutch

Als je 't mij vraagt

Syrt wolters

Gaan uw kinderen nog naar de kerk?

Dit keer nu eens geen vraag die mij persoonlijk gesteld werd. De vraag is de titel van een boekje dat me door een vriend uit Sarnia toegestuurd werd met het verzoek, mijn gedachten er eens over te laten gaan. Het is geschreven door een zekere J. Jonker, geboren in 1915 en oud-lid van de Raad van Bestuur van een der grote verzekeringsconcerns. Als dagelijks bestuurslid van Evangelisch Herstel, het Gereformeerd Sociologisch Instituut, het Laboratorium voor Toegepaste Psychologie en als kerkelijk ambtsdrager was hij meer dan 35 jaar betrokken bij het kerkelijk en maatschappelijk veranderingsproces.

De schrijver is dus niet zo maar iemand waarvan er twaalf in een dozijn gaan. Blijkbaar stond deze broeder met beide benen op de grond, kerkelijk en maatschappelijk. Een man om naar te luisteren.

Ik moet eerlijk toegeven dat ik niet half zo belezen ben als deze man. Achter in z'n boekje, dat minder dan honderd paginas telt, staat een lijst van geraadpleegde boeken en statistieken, dat mij jaren zou nemen om door te gaan. Dus iemand kan verwachten dat in dat kleine boekje heel wat wijsheid samengeperst is.

In zijn boekje gaat het om jongeren die een eigen weg gaan, die in hun doen en laten sterk afwijken van de normen en het gedragspatroon die hun ouders meegegeven zijn. En het gaat om hun onthutste ouders en grootouders die over het meest wezenlijke van hun leven niet meer met hun kinderen kunnen praten. Ouders die leven onder de dreiging het echte contact met hen definitief te verliezen.

Die situatietekening komt ons wel ietwat bekend voor, of niet? Daarom kan het misschien geen kwaad om over deze dingen enkele artikelen te schrijven.

In het eerste gedeelte van zijn boekje geeft de schrijver aan de situatie, zoals die in de Gereformeerde kerk was in Nederland voor de Tweede Wereld oorlog. Vooral de Gereformeerde kerken waren een stevig bolwerk waarachter en waarin men zich vrij veilig voelde tegenover het woeden van de wereld. We hadden zo onze eigen organisaties en sociale mileus wat erg beschermend werkte, vooral voor onze jongelui. Als er vragen waren, welnu, je richtte je maar tot de "leiding-gevende" specialisten. Die losten alle problemen voor je op in een ommezien.

De laatste wereldoorlog heeft daarin grondige verandering gebracht. Die verandering kwam eerst tot uiting in de nietkerkelijke wereld. We weten er hier ook van mee te praten. Wie is het die zich niet meer de 60-er jaren herinnert met de "hippies"; en in Nederland de "nozems"? Dat waren die jongelui, die zich verzetten tegen "the establishment" of de "hedendaagse maatschappij". Men vond zoveel schijnheiligheid in de samenleving, dat men er niets mee te maken wilde hebben. Dat bracht men tot uitdrukking door alles "anders" te doen. Haren liet men groeien tot over de schouders. Men liep in opgelapte kleren en de meisjes weigerden om een bustehouder te dragen. Men ging wonen in groepen in de meest elementaire woongelegenheden. Men was zgnd. "zat" van de mooidoenerij van hun ouders.

O ja, de etiquette en de manieren van de ouderen waren in orde. Bijna volmaakt, maar je moest niet achter de schermen kijken. Daar was net zoveel "rotzooi" als ergens anders, waar niet zoveel "beschaving" was. Jongelui zien scherp en als ze het niet scherp zien of onder woorden kunnen brengen, dan voelen ze het wel aan bij intuitie. Bij kleine kinderen merk je dat al. Ook al is er geen "bek-vechten" tussen vader en moeder, ze voelen het wel als er in die verhouding iets hapert.

Hoe ging het met onszelf toen we jong waren? Zaten wij ook niet vol critiek op onze ouders? Is het niet een algemene waarheid dat een 15-jarige tot de ontdekking komt dat z'n ouders nog een heleboel moeten leren; ja, eigenlijk nog maar bitter weinig weten van wat er in het leven te koop is? Gelukkig zijn de meeste 15-jarigen in staat om hun ouders in een jaar of vier of vijf heel wat bij te brengen, zodat ze tot de conclusie komen dat ze heel wat bijgekomen zijn! Maar met alle kritiek, die we al mochten hebben op onze oudere generatie, we hadden toch niet het lef om andere wegen in te slaan. We misten de moed om sterk tegen onze ouders in te gaan. Dat betekende ook dat we tegen de kerk ingingen, en dat was gewoonweg ongehoord. De kerk en de ouders hadden ons goed onder beslag.

Wat is daar nog van over? Alles waarbij we grootgebracht zijn wordt aan twijfel onderworpen. Wie wil bv. nu nog luisteren naar een betoog van Prof. Greydanus over het ongeoorloofd doen aan kaartspelen of aan bioscoop bezoek of aan dansen? Als het daarbij nog maar gebleven was. Maar meer ernstige zaken worden niet alleen betwijfeld maar doodleuk aan de kant gezet.

Trouwen in de kerk of op het stadhuis? Waar is dat goed voor? Sexueel verkeer voor het huwelijk? Wie breekt z'n hoofd daar nu nog over? Het is immers bijna de gewoonste zaak van de wereld. Echtscheiding en hertrouwen - precies hetzelfde. En dat is niet alleen zo bij de wereld, maar ook in de kerk. Misschien hier nog niet zo erg als in Nederland, maar laten we niet al te snel onze beschuldigende vinger wijzen in de richting van Nederland, want we gaan hier dezelfde kant op. Echtscheidingen in onze kerk zijn helemaal geen uitzondering meer. En het sanctioneren van huwelijken tussen gescheidenen is ook helemaal geen uitzondering meer.

Soms vraag ik me af hoeveel jongelui in onze eigen kringen samen leven voor het huwelijk en de vroeger algemeen geaccepteerde zede van "wachten met sexueel verkeer" tot het huwelijk, doodleuk opzij zetten. Immers, zo zegt men, het sexuele instinct ligt op hetzelfde vlak als ons honger - instinct. Als je honger hebt, ga je wat eten, is het niet? Welnu, als je je sexuele drang voelt, dan ga je die drang bevredigen. Het is zo eenvoudig als dat. God heeft het zo geschapen.

In deze situatie nu heeft de heer Jonker z'n boekje geschreven: Gaan UW kinderen nog naar de kerk? In mijn volgend praatje hoop ik er wat over uit te weiden. Maar zet u zich zelf maar alvast schrap. Ik vrees dat u zich schrikwekkend verbazen gaat over wat die meneer al zo ten beste geeft.

Canada's immigratie politiek

(Canadian Scene) - De hereniging van families en gezinnen en menselijke overwegingen blijven de grootste aandacht krijgen in Canada's Immigratie Politiek, aldus kan men lezen in het Annual Report in Immigration Levels.

Canada is van plan om in 1983 110.000 immigranten toe te laten, vergeleken met 105.000 in het afgelopen jaar. Dat is aanzienlijk lager dan de aantallen die in het rapport van 1982 opgenomen waren. Toen werd er namelijk gesproken over 134.000 en 144.000 immigranten. Dat komt omdat er minder immigranten toegelaten zullen worden in de klasse van "geselecteerde arbeiders". In 1983 kunnen maximaal 8.000 tot 10.000 mensen in deze klasse toegelaten worden, hoewel men verwacht dat dit aantal in feite nog lager zal zijn.

De Minister van Werkverschaffing en Immigratie Lloyd Axminster legde er de nadruk op dat de aangekondigde aantallen geen quota's zijn of aantallen waar naar gestreefd zal worden, maar geplande niveaux die gewijzigd kunnen worden.

In een discussie zei de heer Axworthy onder meer het volgende:

Arbeiders:

De regering heeft de taak om de Canadese arbeiders te beschermen en ik geloof dat we aan deze doelstelling tegemoet komen door het immigratie aantal van geselecteerde arbeiders lager te stellen. We zijn vast van plan om alleen arbeiders toe te laten als zij werk gaan doen in Canada waarvoor in Canada niemand gevonden kan worden. Wij blijven echter de immigratie van enterpreneurs en zakenmensen aanmoedigen.

Vluchtelingen

"De regering is van plan om in de immigratie van 12.000 vluchtelingen bij te staan. Daarnaast kunnen echter nog meerdere vluchtelingen toegelaten worden die door particuliere personen en groepen gesteund worden, hetgeen het mogelijk zal maken dat Canada een blijvende leidende functie kan vervullen in de hulp aan en bescherming van vluchtelingen.

The Family Class (Familie):

'Hierin wordt geen verandering aangebracht. Er wordt in feite verwacht dat het aantal in 1983 wat zal stijgen en dat het dan in 1984 zich zal stabiliseren. Dat het aantal in 1983 hoger zal zijn komt omdat er zoveel aanvragen liggen die nog afgehandeld moeten worden, zowel in Canada als op buitenlandse posten.

Hereniging van Families en Gezinnen:

'De introductie van speciale maatregelen en de verlenging van reeds bestaande regelingen zullen het gemakkelijker maken om slachtoffers van recente wereld crises snel met hun familie in Canada te herenigen. Via deze regelingen kunnen Polen, Salvadorans en Libanezen toegelaten worden. Bezoekers uit die landen kunnen nu in Canada zelf een verzoek tot immigratie indienen. Er wordt ook hard gewerkt aan de immigratie van familieleden van reeds hier wonende mensen uit Vietnam.

Deze initiatieven hebben er toe geleid dat meer dan 5.000 Polen een aanvraag tot immigratie hebben ingediend en bijna 1.000 Salvadorans hebben van de nieuwe regelingen geprofiteerd. Canada is het enige land dat op het ogenblik vluchtelingen San Salvador accepteert.'

CONTACT ONE OF THESE

TRAVEL AGENTS

IN YOUR AREA

Vellinga's Travel
244 Queen St., P.O. Box 234
Chatham, ON N7M 5K3
Phone: (519) 352-5150
Toll free in the 519 area:
1 (800) 265-5254
Others may call collect
Bob Vellinga

Meadowvale Travel Centre
6750 Mississauga Rd.
(Delta Hotel)
Mississauga, ON L5N 2L3
Rita Klomps (416) 826-4170
Hamilton: John vandenBurg 383-4932
Out-of-town reservations call office collect

Kruise & Pullen Travel Agency
Pine St. Shopping Plaza
Thorold, Ont. Tel: 227-5297
287 Main St. W
Port Colborne, Ont.
Tel: 834-7566

Guide Travel Bureau
Mr. & Mrs. G Den Hartog
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431

BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 398
Burlington, Ont.
Tel: 632-0720
Lucy Meyer

ROOS travel agency
296 Guelph St., Georgetown, Ont.
Tel: 877-0138

Jim Courtney
161 Main St. E.,
Listowel, Ont.
1 (519) 291-2111
out of town: 1-800-265-3220
519 area toll free

dce TRAVEL services limited
2359 Lakeshore Road West
Oakville, Ontario L6L 1H4
Phone: 827-3342
Watts line: 1-800-268-5103

Classified Advertising

CLASSIFIED RATES

Births $15.00
Marriages & Engagements .. 18.00
Anniversaries 21.00
Obituaries 19.00
Notes of Thanks 15.00

All other one-column classified advertisements: $5.00 per column inch with a minimum of $7.50. For letter under box number, $5.00 extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

BIRTHS

KIERS: In praise and thankfulness to our heavenly Father for making all things well, we, Wilfred and Connie are happy to announce the birth of our first child whom we have named JEREMY JAMES. He was born on January 31, 1983, weighing 8 lbs. 3 oz. Proud grandparents are Mr. and Mrs. Bart VanderZwaag of St. Catharines and Mr. and Mrs. John Kiers of Wellandport.
R.R.#3, Elcho Rd., Wellandport, Ont.

ROWAAN: We, Jim and Cathy, (nee Van Dalen), give thanks to God for the safe arrival of our second child, a son, BRIAN HENRY. He was born February 8, 1983. A brother for Jennifer; 6th grandchild for both Mr. and Mrs. C. Rowaan, Smithville, and Mr. and Mrs. P. Van Dalen, Grimsby.
R.R.#2, Beamsville, ON L0R 1B0

TAMMING: It is our pleasure to announce the safe arrival of MARIA GRACE to our home on November 27, 1982. She is the daughter of George and Rijna Tamming, 182 Ross Ave., Sarnia, Ont.; sister of Philip John, same address; seventh grandchild of Mrs. Ph. M. Sevensma of Drachten, Neth., and 50th grandchild of Mr. and Mrs. John Tamming, Strathroy, Ont.

VANDER PLOEG: We, Andy and Anne Vander Ploeg, thank the Lord for entrusting to our care, our first daughter, MELINDA GEESINA, born on January 19, 1983. Melinda is a sister for Michael and Daniel; 9th grandchild for Mr. and Mrs. J. Voogd of Bolton, and the 10th grandchild for Mr. and Mrs. C. Vander Ploeg of Brampton.
4 William St., Aylmer, ON N5H 1X9

WIKKERINK: With thankfulness to the Lord for the precious gift of a son, we, Joe and Trudy Wikkerink, are happy parents of, ALBERT WILLIAM, born on January 30, 1983. A brother for Danny, Gordie and Sonya; 35th grandchild for Mrs. W. Wikkerink of Duncan, BC (who also has 13 great-grandchildren) and 24th grandchild for Mr. and Mrs. W. Reuser of New Westminster, BC.

MARRIAGES

DEBRUYNE-MIEDEMA: Rev. and Mrs. Peter and Anne DeBruyne and Mr. and Mrs. John and Betty Miedema, are happy to announce the marriage of their children, CATHY and PETER. The wedding service will be held on Saturday, March 26, 1983, at 4 o'clock, in the Second Chr. Ref. Church of Brampton. The Rev. P. Nicolai will conduct the service, and the father of the bride will have a message to help the couple, their families and friends celebrate the promises of God.
Future address: 30 High Street, East, #405, Port Credit, Ont.

MARRIAGES

FRASER-YUNGBLUT: Mr. and Mrs. Harold Fraser of Thorold, are pleased to announce the engagement and forthcoming marriage of their daughter, KIMBERLEY GRACE to Mr. RONALD WILLIAM, son of Mr. and Mrs. Wallace Yungblut of Fonthill. The wedding is to take place on March 5, 1983, at Elm St. United Church, St. Catharines, Ont., at 3:00 p.m.

LAVIGNE-BRAAKSMA: Mr. and Mrs. Eric Lavigne of Sherwood Park, Alta., are pleased to announce the forthcoming marriage of their daughter, LORRAINE YARDA, to ROBERT JOHN, son of Mrs. Korry Braaksma and the late Mr. Jelle Braaksma of Edmonton, Alta. God willing, the vows will be witnessed by family and friends on Saturday, March 26, 1983, at 2:00 p.m., in the Sherwood Park Alliance Church. Pastor H. Thrones officiating.
Future address: 4204-76th Ave., Edmonton, Alta.

VANDERMEER-DYSSELHOF: Mr. and Mrs. Jan Vandermeer of Etobicoke, Ont., are pleased to announce the forthcoming marriage of their daughter, MARIAN to RICHARD JOHN, son of Mr. and Mrs. Herman Dysselhof of Brampton, Ont. The ceremony will take place, D.V., on Saturday, February 26, 1983, at 2:30 p.m., in the Rehoboth Chr. Ref. Church of Etobicoke. Rev. P. VanEgmond officiating.
Future address: 6446 Colebrook Cres., Mississauga, ON L5N 3E2

ANNIVERSARIES

Aalten — Wellington
1958 — 1983

With joy and thankfulness to the Lord, we rejoice with our parents,

JOHN and GERDA NYMAN
(nee Rensink)

in the celebration of their 25th Wedding Anniversary on March 5, 1983.
May the Lord's blessing be with them for many years to come.
With love from:
Joanne & Mike — Bloomfield, Ont.
Henry & Geraldine — Burlington, Ont.
Rob & Grace (fiance) — Burlington, Ont.
Evelyn — at home
Open house in the Bethany Chr. Ref. Church, Bloomfield, Ont., on Saturday, March 5, 1983, from 2:00 to 4:00 p.m. and 7:00 to 9:00 p.m.
Home address: 66 Consecon St., Wellington, ON K0K 3L0

Tres Arroyos — Thunder Bay
1948 — 1983

March 3

With thanksgiving to our heavenly Father for so richly blessing our family, we are pleased to announce the 35th Wedding Anniversary of our dear parents and grandparents,

SIMON and WIETSKE ZWAAL
(nee Vis)

Our heartfelt thanks to our parents for their love, comfort, encouragement, and guidance, which were always given through their love for the Lord.
It is our prayer, that God continue to bless their life together and keep them under his constant care.
Love and congratulations from:
Lucia & Fred Kloosterhuis; Lisa, Chris
Elena & Peter Hoogsteen; Roberta, Ian, Sheri
Geraldina & Ray Schuurman; Loriann, Andrea, Raymond — Branchton, Ont.
Home address: R.R.#6, Thunder Bay, ON P7C 5N5

ANNIVERSARIES

Dedemsvaart — Ottawa
1928 — 1983

On March 1, 1983, with joy and thanksgiving to our Lord, we hope to celebrate, D.V., the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

JACOBUS and AALTJE DEKLEER
(nee Reurink)

We pray that God may continue to bless them and keep them for many more years together.
With love and congratulations from:
Dirk & Teuntje Nijhuis; Grace & Cor, Co & Margaret, Alie & Darrell, Art, Jenny
Kies & Mary Joustra; Stewart & Valerie, Jack, Janet & Henry, Allen, Mariane
Nelly Van Benthem; Evert & Alison, Margaret & Wesley, Alida & Henk, Jim & Joan (engaged), Albert, Andrew, Christopher
Eric & Corrie Dekleer; Alice & Rick (engaged), Menno & Carrie (engaged), Jack, Diane, Theresa
Pete Dekleer
John & Christine Lubbers; Joanne, Adeline, Fenna, Johnny, Christopher
Alice Dekleer
and 13 great-grandchildren
Open house on Saturday, March 5, 1983, in the Carlsbad Community Centre (ninth line) from 2 p.m. - 4 p.m. and after 8 in the evening.
Home address: Box #275, R.R.#6, Ottawa, ON K1G 3N4

1948 — 1983

February 20

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

LIJKEL and BOUKJE HOVIUS
(nee Wierenga)

"The Lord will keep your going out and your coming in from this time forth and forever more" (Psalm 121:8).
Congratulations and love from your children and grandchildren:
Shirley & John Wassenaar; David, Ricky, Jimmy, Barbara — Murillo
Pat & Murray Koetsier; Andrea, Carolyn, Sharon, Jeffery, Brenda — Harriston
Jack & Anna (girlfriend) — at home
Home address: R.R.#4, Listowel, ON N4W 3G9

Woodstock — Woodstock
1958 — 1983

March 14

With thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents and grandparents,

RICHARD and ALIDA POORT
(nee deWit)

Bill & Marg; Alida, Jonathon
Jeanne & Joe
Nellie
Pauline
Open house at Covenant Chr. Ref. Church, Lansdowne Ave., Woodstock, Ont., on Friday, March 11, 1983, from 7 - 9 p.m.
Home address: R.R.#6, Woodstock, ON N4S 7W1

OBITUARIES

"The grass withereth, the flower fadeth; but the word of our God shall stand forever" (Isaiah 40:8).
On January 28, 1983, in The Netherlands the Lord took unto himself,

ADRIAAN BAKKER

at the age of 87 years.
Beloved father of Jim and Corrie Bakker of Putnam and grandfather of Adriaan and Helena. Father also of 2 sons and 3 daughters in The Netherlands.
Box 33, Putnam, ON N0L 2B0

OBITUARIES

Op maandag 8 februari 1983 heeft de Here tot zich genomen ons zeer gewaardeerd medelid

HENDRIK BEKKERING

op de leeftijd van 69 jaar. Dat de Here zijn vrouw en kinderen moge troosten en bijstaan is de wens van de Friendship Circle of Taber, Alta.

On January 7, 1983, the Lord took to himself our beloved daughter, sister, sister-in-law and aunt,

JOANNE BROUWER
(nee Doekes)

"Wait on the Lord, be of good courage and he shall strenthen thine heart; wait I say, on the Lord" (Psalm 27:14).
Mr. and Mrs. K. Doekes and family — R.R.#2, Orangeville, ON L9W 2Y9

It pleased the Lord to take home our much loved mother and grandmother,

ELIZABETH J. CAPPON-DE BLIEK

on Monday, January 31, 1983.
at 86 years of age.
Loving wife of the late Jannis Cappon.
Loving mother and grandmother of:
Anneke & Carel Van Vliet — Montreal, PQ
Anna Stech-Willowdale, Ont.
John & Helen Cappon — Willowdale, Ont.
Jacob & Gerdina Cappon — Willowdale, Ont.
and grandchildren.
Correspondence address: 198 Connaught Ave., Willowdale, ON M2M 1H5

"But they who wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:13).
After long and patient suffering with M.S. the Lord called to rest our loved daughter and sister,

JANE LENAHAN

at the age of 40 years on February 8, 1983.
Dear wife of Paul Lenahan — Essex, Ont. and mother of Dwayne, Kim, Terry, Susan and Michael; grandmother of Kelly.
Her parents: Jacob and Audrey Zevenbergen of Palmetto Florida.
Brothers and sisters:
Maartje & John Wolters — Ruthven
Coby & William Heyns — Owen Sound
John & Jenny Zevenbergen — Hepworth
Arie & Alice Zevenbergen — Hepworth
Audrey & John Neerlof — Chatsworth
Len & Dianne Zevenbergen — Hepworth
Gerda & Don Alexander — Surrey, BC
Vida & William Dove — Chatsworth
nieces and nephews
Predeceased by a brother Martin.
A memorial service was held on February 13, 1983, at Brooker Baptist Church, Cottam, Ont.

On January 31, 1983, the Lord took home to himself, our beloved husband, father, grandfather and great-grandfather,

RUDY LINSTRA

at the age of 80 years.
Beloved husband of: Mary Linstra (nee Van Es).
Children:
Rita & Klaas Van Wieren — Hensall, Ont.
Anne & Peter Renkema — Strathroy, Ont.
6 grandchildren and 1 great-grandchild.
Funeral service was held at the Chr. Ref. Church in Lucknow, Ont., on Wednesday, February 2, 1983, at 2:00 p.m.
Home address: R.R.#2, Ripley, ON N0G 2R0

OBITUARIES

"I am the resurrection and the life; he who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25,26).
On Friday, February 4, 1983, peacefully after a lengthy illness, the Lord took home his child, our dearly beloved husband, father, grandfather and great-grandfather,

GEERT ROFFEL

in his 77th year.
Husband of: Helena Antonia Roffel (nee Luyk).
Father of:
Dirk & Shirley Verkuyl — Whitby
Jack & Ruth Roffel — Belleville
Willy & Fenny Luymes — Orillia
Leo & Helen Westerhof — Hillier
John & Rita Rhebergen — Williamsburg
Nico & Elizabeth Wyngaarden — Regina
24 grandchildren and 5 great-grandchildren.
Home address: R.R.#4, Trenton, Ont.

TEACHERS

AYLMER: Immanuel Christian School Society invites applications for the position of **teaching principal** and/or a **teacher** with experience for **upper grades**. Resume, applications or inquiries should be forwarded to: Chairman of Education Committee, Mr. Paul Vandebrink, R.R.#1, Belmont, ON N0L 1B0

BELLEVILLE: Belleville District Christian School invites applications for possible openings in the **primary** and **junior levels**. Please send applications to Mr. Ben van Huizen, Chairman of the Education Committee, R.R.#5, Belleville, ON K8N 4Z5; phone: (613) 966-4467.

BOWMANVILLE: Durham Christian High School, R.R. #1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **science, PE/English**. Send resume, references, and applications to the school, c/o Ren Siebenga.

BRANTFORD: Brantford Christian School invites applications for a vacancy in **grade 7 and 8** and possible vacancy in **junior grades** for the 1983/84 school year. Please send applications to: Mr. C. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

BURLINGTON: The Trinity Christian School, Burlington, Ont., has a definite opening on its staff at the **primary level** and a possible opening at the **intermediate level** for the school year 1983-1984. Please send letters of application and resumes to: Mr. A. VanderLaan, Principal, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 1-(416) 634-3052.

CAMBRIDGE: Cambridge Christian School invites applications for a possible opening in the **primary grades**. We are also accepting applications for the position of **principal/teacher**. Please send applications to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: (519) 623-2261.

CHATHAM: Chatham District Christian Secondary School invites qualified persons to apply for the possible opening for the position of **principal**, commencing August 1, 1983. Chatham District Chr. Secondary offers a full academic program and has excellent facilities; student enrollment is 96 with 7 full-time staff members. Please send application and resume to: Mrs. Liz Vreugdenhil, Secretary of the Education Committee, 22 Briar Hill Rd., Chatham, ON N7M 5G8; phone: (519) 352-2836.

Classified Advertising

TEACHERS

CHATHAM: Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects – **English, French, geography, man in society.** Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DUNDAS: Calvin Christian School invites applications for the 1983/84 school year for **grade 2 position** as well as for a possible opening for a teacher to teach **grade 8 half time** and a **remedial class** the remaining **half time.** An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R #2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

GUELPH: John Calvin Christian School, situated in a University setting invites applications for possible openings in the **intermediate level.** Consider becoming part of our challenging community. Send inquiries and applications to: Jake Vriend, Principal, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or (519) 836-6507 (home)

HAMILTON: Hamilton District Christian High School invites applications for possible vacancies in **English/drama,** and possible combinations of **guidance, family studies (home ec), man in society** and **French** (intermediate level). Interested teachers are invited to send their applications to: A. Zietsma, Principal, 28 Athens St., Hamilton, ON L9C 3K9; phone: (416) 389-3411.

HAMILTON: Calvin vacancies will likely be in **Primary (K-4),** and **Intermediate (7 and 8)** grades.
This may be the year of the "turnover" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."
If you're competent in history or science or remedial education, drop us a line.
If you're interested in details on the primary vacancies, contact us soon. Contact; W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

ORANGEVILLE: The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

TEACHERS

The Smithville District Christian High School

solicits applications for possible positions in all areas and specifically for girls' physical education and music.
Our growing school now numbers 220 students and offers courses at three levels of learning: Advanced, General and Basic. In addition to the regular academic core of subjects we shall offer courses in business, technology, agriculture, and the arts.

M.B. Stroobosscher, Principal,
Box #310, Smithville, ON L0R 2A0
phone: (416) 957-3255 (school)

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the new school year. Possible openings will be in

primary
secondary: French
assistant principal: upper elementary

We have the added services of curriculum coordinators; for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Pacific Christian School
(K-12)
671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA
PHYSICAL EDUCATION (Girls)
GENERAL SUBJECTS (eg. art, science, business courses)

For details and applications contact the principal:
Mr. R. Sutton

Vancouver Christian Secondary School

has established a Search Committee which is ready to receive inquiries from persons interested in the

PRINCIPALSHIP

of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds. Since the present principal wishes to return to teaching it is the committee's desire to fill this position for the 83-84 school year, if possible, but applications for a later date are also invited. Vancouver Christian Secondary School is the highschool campus of Vancouver Christian School, a growing, inter-denominational school offering Grades K-XII. The highschool expects to enroll some 160 students for 83-84.

Inquiries should be directed to:

Search Committee
Vancouver Christian Secondary School
3496 Haida Drive, Vancouver, BC V5M 3Z4
PHONE: (604) 430-3062

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

• English • Bible • Mathematics • General Science
• Business Education - typing, accounting • PE - girls
• Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal
(604) 581-1033 (school) or (604) 524-6753 (home)

TEACHERS

NEWMARKET: The Holland Marsh District Christian School invites applications for positions in **kindergarten, grades 1 and 2** for the 1983-84 school year. Possible vacancy in the **junior grades.** H.M.D.C.S. has an enrollment of 195 students in K-8. Please submit application to: H. Vandervecht, Principal, Holland Marsh Dist. Christian School, R.R.#2, Newmarket, ON L3Y 4V9

PETERBOROUGH: Rhema Christian School is in need of 1 full-time teacher to fill a **grade 3-4** position. This person should have a strong **music** background and be able to teach **French.** Application forms are available by contacting the school. Rhema Christian School, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; (705) 743-1400

ST. CATHARINES: Beacon Christian High School, invites applications for possible openings in: **English and history.** Experienced or new teachers are invited to write to: John Vriend, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **primary, junior, special education** and **part-time music.** Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

SARNIA: Sarnia Christian School invites applications for the 1983/84 school year for vacancies in **primary** and **intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda VanderMeulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

STRATHROY: The John Calvin Christian School Society invites applications for a possible vacancy in the **primary grades** for the 1983/84 school year. Please send applications and resume to: Mr. H. Wiersema, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school) or (519) 289-5562 (home).

THUNDER BAY: Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary** or **intermediate** grades for the school year 1983-84. Please direct letters of inquiry or application to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

WELLANDPORT: Wellandport Christian School invites applications for possible openings in **primary** and **junior grades.** Direct all inquiries to Wm. Thies, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0; phone: 386-6272.

If you are looking for a new place to live, or conduct your business, try our Real Estate Section.

TEACHERS

WOODSTOCK: We invite applications for a possible (Sept. 83) opening in **grade 1.** Training in special education may be an asset.
We also have a possible vacancy in **grade 6.** The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

CALGARY: Calgary Christian School is accepting applications to fill several vacancies in **junior and senior high grades** for September 1983. Respective majors should be in language arts, science (biology and chemistry) social studies and music (vocal and instrumental). Please forward application and resume to: Gerben Vanderveen, Principal, Calgary Chr. School, 2839 - 49th St., SW, Calgary, AB T3E 3X9

LETHBRIDGE: Immanuel Christian School is seeking applications for positions in: **high school mathematics, junior high social studies, junior high English, junior/senior high home economics.** Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

MEDICINE HAT: Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary** and **intermediate** grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties position.** Applicants may apply for one of these placements.
We are an interdenominational school and presently in our first year of operation and growing.
If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary science/social studies** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

VERNON: Vernon Christian School invites applications for a **grade 1/2 position** for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School., Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

Classified Advertising

TEACHERS

TEACHING POSITION DESIRED: I, Matthijs van Gaalen, am a well-qualified teacher, with both a B.A. and B.Ed. degree. Beside an extensive educational background, I have gained many experiences which could benefit me as a teacher.
Presently, I am primarily looking for a teaching position at a Christian school.
I kindly request, possible employers, to contact me either by mail or phone.
Matthijs van Gaalen, 69 Thomas Street West, Mount Brydges, ON N0L 1W0; (519) 264-1558 or 264-1811.

HELP WANTED

Volunteers
Several churches are looking for teacher or other adult volunteers to help with **SWIM** teams this summer. If you can give up to six weeks of your summer to work intensively with a team of young people, please contact Rev. Dirk J. Hart at Christian Reformed Home Missions (616) 241-1691.

EMPLOY. WANTED

Young lady looking for **full/part-time** work: experienced in day care, stores, greenhouses and some farm work. Phone Caroline at 383-0119.

20-year-old girl looking for permanent work on a **farm** in Ontario. Agriculture college graduate, experience in dairy. Call Janet: (416) 797-2825.

Young man, 20, seeking ful-time **farm work** has experience in poultry and beef; will take job anywhere; have agricultural college diploma. Call collect: 1 (519) 336-9345.

HELP WANTED

Child care worker needed to work with adolescent boys. Must be willing to live in home. Please send letters to: Box #4741, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Driver/salesman wanted for wholesale florist, located in Niagara Peninsula. Please send reply to Box #4739, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

EMPLOY. WANTED

21-year-old married man is looking for a full-time **dairy herdsman** position in south-western Ontario. Ridgetown Agricultural College graduate; 2 years full-time experience with dairy. Phone: (519) 845-3616 and ask for Tim or (519) 845-3740 after 7:00 p.m.

A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesselius, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

16 ½-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

PASTOR NEEDED

KEMPTVILLE: Kemptville Chr. Ref. Church (Ontario) is searching for a new pastor. Church profile available shortly; inquiries gratefully accepted. Address correspondence to: William Van Dam, R.R.#1, Oxford Mills, ON Canada K0G 1S0 or phone: (613) 258-2708.

EDMONTON:
Youth Director or Pastor
Trinity Chr. Ref. Church in Edmonton is searching for a youth director or pastor.
The consistory would be happy to receive enquiries from anyone who would like to be considered.
Please correspond with the clerk:
Randall Huisman
39 Steele Cres.
Edmonton, AB T5A 1G4
phone: (403) 475-5756

REAL ESTATE

Farrow to finish: modern day hog operation; capacity 1,000 hogs plus 95 sows, on slats; buildings like new; 100 acres tile drained; grain silos, generator mobile mixer; excellent 5 bedroom home.
Mixed fruit farm: 58 acres, 20 acres grapes, Oneida loam; natural severance; asking $185,000; try your down payment.
Vacant dairy farm: 74 acres of clay loam; 2 road frontages; apples, grapes, pears, cherries, part bush; century 4 bedroom, brick home; 10% financing; try your down payment.
Hog farm: 24 acres; 2 good barns, 90 x 35, 80 x 40, stable cleaner; can be operated besides full time job; 5 year, 4 bedroom, 2 storey home; a very good property; asking $159,900, 10 3/4% till 2006; try $35,000 down.
Dundas greenhouse operation: 18,500 sq. ft., 2 boilers; irrigation pipes for 11 acres; all equipment; shows $65,000. gross; 8% financing till 1984, only $149,900; try $35,000 down.
For these and other Niagara Region properties call or write and we will send more information.
Contact **KEES VANLEEUWEN**
Collect 945-9251
CONTINENTAL REALTY
Continental Realty Associates Inc.
Realtors
132 Main Street East, Grimsby, ON L3M 1P1

Garden Centre
Burlington, Ont.: 2 ½ acres; 2 modern brick homes; store and 2 greenhouses; well-established; good financing; would suit two families.
Call:
Albert Lunshof
at
R.J. GRIESE R.E. LTD.
4120 Morris Dr., Burlington, Ont.
Phone: (416) 639-4092
evenings: (416) 632-1075 (res.)

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

Specializing in farms
Dairy, poultry, swine, beef, sheep, general and cash crop farms available.
PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849

45 acres: excellent garden soil; 8 room home; barn set-up for pigs; good locations.
135 acres: good fertile soil, good drainage; excellent 8 room home, barn set up for veal, pigs and pullets.
36 acres: sandy clay soil; 10 room home; 600 pigs; farrow to finish.
Call Art VanVliet
Keith Miller & Associates Realty Ltd.
Dunnville, ON
(416) 774-7624 or
(416) 774-4611 (even.)

Dairy farm: Peterborough, must be sold; 148 acres, Otonabee loam; nice barn with 59 stanchions, pipeline, silo with automatic feeder, exceptional home; 316 Ltr. no. 1, 55750 Ltd. MSQ; 67 cattle, cows, quota, machinery and lots of feed; lock, stock and barrel $350,000 with $100,000 down, balance at 12%.
Woudstra R.E.
Orono, ON L0B 1M0
(416) 983-5915

For Sale
3-bedroom cottage: approx. 1160 sq. ft. with screened verandah, large sundeck, 3 pce bathroom, hydro, 196 ft. shoreline and 1.01 acre rugged wooded lot, sandy beach and toolshed. Mainland property with easy boat access from marina. A home away from home located on Kasshabog Lake in the beautiful Kawarthas near Havelock, Ontario.

2-bedroom cottage: with hydro, inside plumbing, sundeck on 1.12 acre wooded lot, 248 ft. shoreline. Same location as above.

For detailed inquiries write to: John Schoute, P.O. Box 256, Pontypool, ON L0A 1K0 or call 1 (705) 277-2240.

Stanley Vandergoot
REAL ESTATE
Your Complete Real Estate Service
1849 Dundas St.,
London, Ontario
N5W 3E6
Bus: (519) 451-3680
Res: (519) 672-2283
M.L.S. Realtor

PERSONAL

Happy birthday mom, grandma. Wishing you many more in good health.
Harry and Erna, Chad, Quentin, and Justin.

Looking for **travel companion**, male or couple to Bradenton (Tampa) Florida. Leaving March 7, 1983. For more information call: (416) 385-4667.

Widow, Chr. Ref., seeks company of another woman between the age of 50-60 to live in widow's home in Toronto. An interest in travelling and ownership of car is preferable; Dutch or English speaking. Please send letter to Box #4738, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Respectable Christian woman, 44 years old, would like to correspond with and meet, preferably older Christian man. Write to Box #4740, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?
VAN EIJK, Hendrik Willem, geboren 22 september 1917 te Boskoop, laatstbekende adres: R.C.B. v.d. Brinkstraat 18 Gouda, naar Canada vertrokken op 22 september 1954.
HENSTRA, Tjeerd, geboren 14 december 1917 te Smallingerland, laatstbekende adres: Bloemlust-straat 40, Wassenaar, naar Canada vertrokken op 8 juli 1953.
HOOGENDOORN, Johanna Margaretha, geboren 21 april 1958 te Maartensdijk, laatstbekende adres: Buitenveen 71, Weesp, naar Canada vertrokken op 16 juli 1980.
LANDKROON, A., geboren 4 augustus 1919 te Den Haag laatstbekende adres: v.d. Vennestraat 12, Den Haag, naar Canada vertrokken op 13 oktober 1956.
SOREL, L.D., geboren 19 augustus 1919, laatstbekende adres: Koningstraat 605, Den Haag, naar Canada vertrokken op 23 april 1956.
WOELDERS, Geertruida Jacoba, geboren 28 maart 1923 te Heemstede, laatstbekende adres: Landzichtlaan 20, Heemstede, naar Canada vertrokken op 12 mei 1955.
Netherlands Consulate General
1 Dundas Street West, Suite 2106
Box 2,
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

BUSINESS

Voor slechts Can. $20.00 ontvangt u per kwartaal, gedurende een jaar ons **BULLETIN**, waarin o.m. behandeld: hypotheken, zwitserse franc's lening, subsidie-regelingen, rekreatie, fiscaalvrij sparen, fiscale aftrekposten, onr. goed binnen-en buitenland, belastingvrij kopen, investeren in Canadese hypotheken (belastingvrij), vakantiereizen, huur en verhuur, indekking koersrisico, pensioenen, diamant, aandelen, termijnmarkten, internationaal, investeringspremies, exportfinanciering, belastingen etc. etc. Can $20.00 naar N.M.B. Bank no. 69.22.11.519 t.n.v. kantoor Spijkerboer, Meeuwenmaatstr. 5 te Elburg en 't komt in de bus.

ENGINEERING BUREAU
John Van Veen
Professional Services for:
* Hospitals
* Churches
* Schools
* Nursing Homes
* Industry
P.O. Box 1924, Station A
London, Ontario N6A 5J4
Phone: [519] 681-5309

CAN YOU QUALIFY?
Are you earning $20,000 to $50,000 yearly, or $30.00 hourly on a part-time basis? Let us show you how
Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive licence. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:
Licencing Department
215 Ashland Ave.
P.O. Box 6473
Stn. "D"
London, Ontario
Canada N5W 5S4
[519] 455-3133
[519] 455-9333

Manager required for Christian Campground

Challenging opportunity to supervise and manage all aspects of a Christian family and youth campground. Living quarters can be provided. Position will be available for summer months. Salary negotiable. For enquiries and job description please contact:
L.C.C.G.
c/o J. Krale
P.O. Box #867, Petrolia, ON Canada NON 1RO

Day Camp Program Director

a paid position with Fellowship Christian Reformed Church, Rexdale (Toronto), Ontario to plan and implement day camping program from early May to mid-August. Camp will operate for 6 weeks during July and August.
Requirements: self-motivated, experience in recreation, preferably day camping, academic background in P.E., recreation, education or day camping an asset.
Deadline: March 18
Contact: Mr. Paul Wilson, 2413 Islington Ave., Apt. #301, Rexdale, ON M9W 3X6; call: (416) 746-6965.

Camp KE-MON-OYA

a Christian Boys' and Girls' camp, has staff openings for:
Cabin counsellors: 18 and older, July and/or August.
Activity counsellors: (swimming, sailing, nature, arts and craft camp craft) 18 and older, July and/or August.
Nurse or R.N.A.: July and/or August, or for one 12-day session.
Cook, kitchen girls & maintenance person.
If you feel called to spend a summer sharing the gospel with children, please write to:
Camp KE-MON-OYA
Box 124, Unionville, ON L3R 2L8
or call collect: 1-416-294-8918

Summer Camping Opportunity

THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:
Earl Ambrose, Director,
The Scott Mission Camp (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1

* Accredited by the Ontario Camping Association and Christian Camping Int'l.

Events

Classified Advertising

FOR RENT

Victoria, BC: For rent - 2 bedroom, furnished apartment; June-July-August. Phone: (604) 727-2387.

For Rent: 22-foot mini motor home, complete with dishes; sleeps 6, fully equipped; reasonable rate; in the Niagara Peninsula area. Contact: George Posthumus: (416) 774-8464 after 5 p.m.

HOME EXCHANGE

A three bedroom home in Buitenpost (25 km from Leeuwarden and Groningen) and/or a one bedroom apartment in Schiedam available for the month of August in exchange for at least a two bedroom home in Toronto, 463-7547.

FOR SALE

For Sale: Dutch Billiard Table (without pockets) **deluxe model**; play area 50" x 100" with 2½" wide solid oak rail; 1400 pound slate bottom; mahogany base; 3 balls, 6 cues, scoring board and cue rack in matching mahogany. Best offer accepted. Phone: 1-416-451-7886 during the evening.

COTTAGES

Looking for a quiet summer resort? We have 10 cottages, boats and motors. Our store is well-stocked with groceries, confectioneries, bait and ice. Excellent swimming and fishing. For further information our winter address is:

Sandy Bay Cottages
c/o Mrs. I. Crann
988 Southgate Drive
Oshawa, ON
L1H 8A1
(416) 579-3996
(until March 31st)

Voor een geslaagde vacantie in Holland! In de Achterhoek, het gehele jaar door, zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming. In voorseizoen vanaf f150 - per week. Voor inl. belt U: B. Pennings, R.R.#3, Carrying Place, ON, Canada K0K 1L0; phone: (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12, Sinderen (Geld), 7065 BW Holland.

Blue Water Acres

LAKE OF BAYS MUSKOKA

Christian Resort

A cross-country skiing paradise. Downhill skiing minutes away at Hidden Valley. Skating on the lake. Snowmobiling, snowshoeing, relaxing. Woodburning fireplaces. Many fine restaurants nearby. A luxury housekeeping cottage resort, fully heated, all modern conveniences. Discover us for a few days or a week.

For reservations, information, or brochure, write or phone:

The Van Gelders
BLUE WATER ACRES
Box 54, R.R.4
Huntsville, ON P0A 1K0
Telephone: (705) 635-2880
or Toronto: (416) 223-4012

Jubilee '83

Wellandport Christian School

25th Anniversary — March 12, 1983, D.V.

9:30 a.m.:	Coffee Social in the gym.
11:30 a.m.:	Luncheon (free).
1:30 p.m.:	Thanksgiving Service in the Riverside Chr. Ref. Church, Wellandport.
	Speaker: Mr. Arend Kersten
	Redeemer College - Development Director
	Music and Choirs
4:00 - 6:00 p.m.:	Informal Reunion.
	Refreshments will be served.

If you want to share lunch with us, please write or phone before March 1, 1983

Mary Janssens, R.R.3, Wellandport, ON L0R 2J0; phone: (416) 386-6834 or Anne Van Wyngaarden; phone: (416) 386-6979

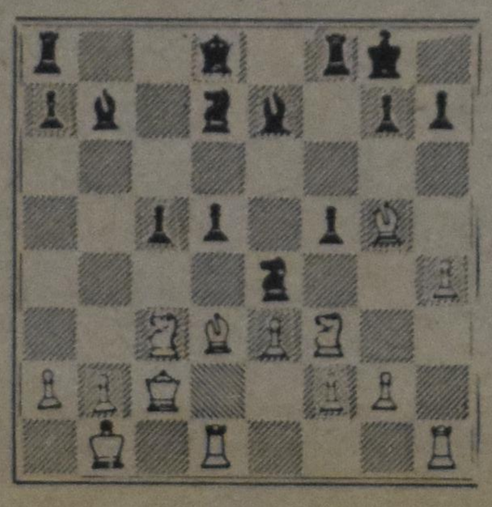
LET'S PLAY CHESS

Editor: Pete Layer

POTENTIAL WEAKNESSES

Black

14



14

White

White to move

It helps to be aware of potential weaknesses in a position. In the diagram above, the Black Bishop at QN2 (b7) is unprotected. The Black King can be checked on the QR7-KN1 (a2-g7) diagonal. The square at QN3 (b3) is particularly dangerous for Black if the White Queen can go there. The second potential weakness is the mutual positions of the Black Bishops and Knight on the second rank. They are vulnerable to an attack from a Queen or Rook along that rank. In this instance White is able to win, capitalizing on these weaknesses!

1. NxN, BPxN; (if 1. --, QPxN; 2. B-B4 ch. and 3. N-N5 threatening 4. RxN and 4. N-B7 check.

2. BxP, PxB; 3. Q-N3 ch., K-R1; 4. QxB, PxN; 5. RxN, Q-K1, 6. RxB and White is a Bishop ahead.

Although this example does not imply you must protect all of your pieces at all times, you should minimize possible situations where two of your unprotected pieces can be attacked simultaneously.

THE DECEMBER LADDER

Contestants Problems:	#940	#941	#942	#943	Sub-Total	Prev. Total
Points:	3	2	3	4	12	Points
K. Amsinga (VII)		2	3	0	5	62	67
F. Vander Woude (III)		2	3	2	7	52	59
H. Brouwer (IV)	slow	mail	3	2	5	45	50
J. Wilms (VI)	0	2	3	2	7	26	33
P.W. Lamain	3	Game				29	32

COMMENTS

A special mention must go to Mr. Lamain for solving #940 correctly. It's been a long time since a problem or position stumped so many of our solvers. Mr. Smyslov, Russian Grandmaster and World Champion from 1957-58 (both winning and losing against Botvinnik) had composed some end game studies in the thirties. This experience certainly must have helped him win this game in such elegant fashion.

Speckmann's product, #943, was certainly not without some flaws. I had already eliminated one alternate solution -- 1. Q-K1 by replacing a Black Pawn with the Black Knight on QR3. Mr. Wilms found the other alternate solution: 1. Q-QB1. Thank you!

SOLUTIONS

#940 (Position Smyslov white player)

Key: P-N3, Q-Q3; 2. R-N7, Q-R6; 3. QxQ, BxQ; 4. RxR theatening 5. PxB ch., White is now a Rook ahead and wins easily.

If 1. --, QxB; 2. R-N7, B-B4; 3. RxR, Q-Qn5; 4. PxB with the same result.

If. 1. R-N7, B-B4; 2. R-Q1, PxB and White does not have a clear win.

#941 (Rudenko) Key: 1. Q-N6 threat: 2. RxB mate. The key "changes" the mates which were lying ready after 1. --, PxP and 1. --, PxB.

Can you find them?

#942 (Fabel) Key: 1. K-N3, threat: 2. N moves 3. B-B3 mate.

Variations: 1. --, P-B5; 2. N-Q5, etc. 1. --, B-N5 or B-B8; 2. N-K2, etc. 1. --, B-N7; 2. N-K4 etc. The White Knight prevents Black from giving check.

#943 (Speckmann) Key: 1. BxP, threat: 2. QR-Q6 mate.

Alternate: 1. Q-QB1 threat: 2. Q-N5 or QR-Q6 mate. (two extra points this time).

THE LIVING WORD

SERMONS

34 English sermons suitable for
• Reading Services • Shut-ins • Personal Edification

$35.00

Subscribe from:

LIVING WORD
R.R.2
Brampton, Ontario L6V 1A1

Synodical Committee for Sermons for Reading Services in the Christian Reformed Church

Calendar of events

Mar. 4 "A Celebration of Christian Education" is being held to Commemorate the establishment and growth of Christian education in Lambton county. Guest speaker will be Dr. Gordon Spykman with special music by Mr. and Mrs. Johnson of Kitchener. The program begins at 7:30 p.m. in the Lambton Christian High School Gym, 295 Essex St., Sarnia.

Mar. 12 "Jubilee 1983": the 25th anniversary celebrations of Wellandport Christian School; open house at 9:30; lunch at 11:30; afternoon program at 1:30; informal reunion at 4 p.m.

Mar. 3 & 4 Calvin Memorial Chr. School: 'Snow White' performance.

Mar. 5 A Charity auction sale will be held at Woodland Chr. High school. All items to be sold are new. Preview 9 a.m. Sale 10 a.m.

Mar. 11-12; 25-26 "Justice and Peace for Christians One Century after Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College Street, Toronto.

Apr. 9 Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets $11.50. For further information and tickets call: 939-7686 or 939-6212.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.

May 7 Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.

May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Feb. 25, Orillia; Feb. 27, Toronto, Feb. 27, Scarborough/Willowdale; Mar. 4, Orangeville; Mar. 6, Ottawa, Mar. 6, Nepean; Mar. 7 & 8, Ottawa; Mar. 10, Brockville; Mar. 13, Belleville; Mar. 15, Tillsonburg; Mar. 16, Leamington; Mar. 17, Essex; Mar. 18, St. Thomas; Mar. 19, St. Ann's; Mar. 20, Oshawa; Mar. 25, Hamilton; Mar. 27, Scarborough; Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.

Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.

Salem evenings with Herman deJong, Salem's Development Director will be in Port Perry CRC - Mar. 7; Oshawa CRC - Mar. 16; Willowdale CRC - Apr. 5.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

Mar. 8, 9: Barrie, Orillia;
Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 4	Tues. Mar. 1	Fri. Feb. 25-8:30 a.m.	Wed. Feb. 23-8:30 a.m.
Fri. Mar. 11	Tues. Mar. 8	Fri. Mar. 4-8:30 a.m.	Wed. Mar. 2-8:30 a.m.
Fri. Mar. 18	Tues. Mar. 15	Fri. Mar. 11-8:30 a.m.	Wed. Mar. 9-8:30 a.m.

Books

Psychology

An Irrefutable Worldview

Psychoanalysis: The Impossible Profession, Janet Malcolm, Knopf/Random House, 1981; 174 pp., $12.95 U.S.
Theodore Plantinga, (Redeemer College), Dundas, ON

Christianity and Freudian psychoanalysis are widely regarded as irreconcilable enemies - and rightly so. Yet they remain fascinated with each other, perhaps because the structure of the one may shed light on the structure of the other.

It is often argued that Freudianism and Christianity are both irrefutable - and therefore are not scientific. Any bit of evidence offered against them can be explained away, with Christianity speaking of "sin," and Freudianism of "resistance." Only a believer can understand the theory. As for those who do not (yet) believe, they must undergo a change - through repentance and conversion (Christianity) or psychoanalytic therapy (Freudianism).

These interesting parallels make any thoughtful treatment of Freudianism worthwhile reading for Christians. While the parallels should not be overdone, it is indeed constructive to compare how these two systems of thought deal with sin.

Malcolm's journalistic treatment of her subject is comparatively easy to read, given the inherent complexity of the subject matter. It ends somewhat inconclusively, but thereby it symbolizes the inconclusiveness of psychoanalytic treatment itself. Indeed, the question when treatment should be terminated is one of the subjects she takes up.

Malcolm's discussion of the "impossible profession" is revealing especially because she does not rely on official sources. Much of the book is quotation drawn from interviews with an average psychoanalyst whose work we may take to be typical. Those who wish to get the flavour of psychoanalysis without subjecting themselves to the process would do well to read the book.

Building families to last

To Live As Family: An Experience of Love and Bonding, Joseph and Lois Bird, Doubleday, 1982; hc., 212 pp., **Fight for the Family**, Jill Briscoe, Zondervan/Mitchell, 1981; pb., 186 pp. Mrs. Helen Tangelder, Strathroy, ON

To Live As Family is more than the philosophy and psychology of family life. It is a handbook - beginning with that first important date and why one chooses his/her mate, through the married years with children and when the last one leaves home.

Joseph and Lois Bird emphasize the bonding in marriage and bonding in relationship to the children. Responsibility, respect, commitment, and trust are all part of that bond. The family works together, studies, plays together; its members sticking up for each other, making adjustments through family crises and illness. Whys and wheres are the most important questions the children can ask and parents should be available to answer them.

Mr. Bird is a psychologist and family counsellor. He and his wife are parents of nine children. From their experiences and learning, they have gained many practical ideas and helps for any concerned parent. Although the book is written from a secular perspective, I can recommend it with its many excellent insights into family living.

Fight for the Family and *To Live As Family* complement each other. The spiritual aspect is as much part of the family as the practical. One cannot do without the other. As parents we cannot do it on our own strength. We need the help from the Lord.

Jill Briscoe is a well-known speaker, perhaps better known for one of her earlier books *There's a Snake in My Garden*. In her gifted way, she tackles the book of Nehemiah, step by step, analyses the rebuilding of the temple and takes those lessons and applies them to modern family life. At the end of each chapter is a detailed Bible study, with questions and answers that are helpful to any young couples group. It is also good devotional reading for parents. Her style is breezy, easy reading, and with good content. Heartily recommended!

Politics

Christianity and politics

The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity, edited by Jerry Falwell, with Ed Dobson and Ed Hindson, Doubleday, 1981; hc., 270 pp., $17.95.
The Religious Right and Christian Faith, Gabriel Fackre, Eerdmans/Oxford, 1982; hc., 126 pp., $11.25.
Theodore Plantinga (Redeemer College), Dundas, ON

One of the characteristic features of our time is that more and more Christians are getting involved in politics - not first of all as citizens but specifically as Christians. This new involvement has given rise to powerful movements and organizations such as the Moral Majority (led by Jerry Falwell), and, more generally, the religious right.

The two books here under review present contrasting perspectives on these developments. Falwell's book is, of course, an apologia for the Moral Majority and the fundamentalist involvement in politics. Fackre's book presents some thoughtful criticisms, although it is not without appreciation for the religious right.

The first part of Falwell's book gives us information about the personalities and organizations that make up the fundamentalist world. It pleads for a broader understanding of the Christian faith than the more extreme fundamentalists would be prepared to countenance. In its more enlightening sections the book draws on the writings of Richard Quebedeaux and works with his concept of the "evangelical left" (see especially pp. 163ff). The suggestion that the widely accepted separation between church and state bars Christians from political action is rightly rejected.

The book's final chapter is Falwell's "agenda for the eighties." Here the program of the Moral Majority is summed up. Falwell embraces "pluralism", warns against ERA and takes a stern stand on homosexuality. He defends the "civil rights of homosexuals," such as their rights as citizens, but opposes "'special rights' for homosexuals who have chosen a perverted life-style rather than a traditional life-style." Falwell warns: "The entire homosexual movement is an indictment against America and is contributing to its ultimate downfall."

The details of Falwell's stand on Israel are not entirely clear from the book: "We support the state of Israel and Jewish people everywhere." What might this mean in concrete foreign policy terms, especially after the recent warfare in southern Lebanon and Beirut? Later in the book we read: "To stand against Israel is to stand against God....We believe that Genisis 15 sets the boundaries of Israel and supports its claim to the land...Any who do not support Israel are inviting the judgment of God upon themselves."

Gabriel Fackre rightly takes issue with such an approach to the question of the state of Israel: "Perhaps the greatest departure from Christian doctrine by the Religious Right is its transfer of the status of special covenant from the elect of God in the particular history of Israel to another people....The confusion of a secular state with this special election does untold mischief. It feeds the flames of nationalism while at the same time dampening internal criticism. It encourages a swashbuckling military posture and incites foreign policy adventurism."

Fackre claims to see a Persian or Zoroastrian dualism underlying the political rhetoric and self-righteousness of the religious right. Here, it seems to me, he goes a bit too far, but there is indeed something to his complaint that the religious right is not as biblically pure as it claims to be.

The fundamentalists often accuse liberals of accommodating the gospel to humanistic motifs, but Fackre claims they do the same thing themselves. He speaks of the "implicit secular humanism of the Religious Right" and further complains that "... the Christian doctrines of creation and fall are both rendered inoperative in the moral and political policies of the Religious Right. In their place is put a concept of the perfectibility of human nature which is in direct continuity with the Enlightenment view that produced contemporary 'secular humanism'."

A Reformed Christian will probably want to take issue with both Falwell and Fackre on various points. Yet these two books can make a worthwhile contribution to the contemporary debate about Christianity and politics.

Hollandse Romans

Adiard, A.	De Groenlandvaarders. 300 pg. H.C.	$14.50
Algra, H.	Lichten aan de kim	7.95
Cookson, C.	Als bloesem in de stormwind	16.50
	Geluk is als een zijden draad	15.50
	Hannah	16.50
	De harde strijd om het bestaan	12.50
Damen, S.	Gouden horizon Omnibus	16.50
Dijk-Has, N. Van	Liefde kent geen tussenweg Omnibus	17.25
Ferwerda, A.	Carlientje - een leven	19.50
Graaf, B.de	Een man als Bastiaan Wouter (Trilogie)	16.95
	Crista (dubbel roman)	15.25
	Zotte Karel	10.50
Hoorn, M. van	Bij het wijken van de nevel	13.95
	Verloren spel	12.50
	De dag is jong	13.95
	Dat wat je geeft	13.25
Idsardi	Omnibus: Moole Marie/Ons Anneke/Rozenhof	21.50
Kinnan, M.	Jody en het hertejong	19.95
Kloek, D.	Vlinders op de wind, Omnibus	14.95
Loon, F. van	Ieder is anders, Omnibus	16.95
Manen-Pieters, J.v.	De troostvogel	9.50
	Tuinfluiter Trilogie	18.95
Moor, A.M.de	Omnibus: Moeder Ditta/Het leven gaat verder	18.95
	Tranen als ochtenddauw	16.95
Norel, K.	Omnibus: Mannen van Sliedrecht	15.95
Ooms, J.W.	Schilder van de bierkaai	18.95
	Een man in de branding	13.25
Ooms, J.W.e.a.	Boerenstreekroman II: Wild Water/ Vruchtbare grond/De Bromberen	18.75
	Zorgen om Geertje omnibus	18.95
	Janneke van de Zwanehoeve	7.45
Oosterbroek, A.	Dorstig als het land trilogie: Hart tegen hart, Tante Johanna De Kruishoeve	18.50
	De liefde vergaat nimmermeer, Omnibus	16.95
	Laat mij leven Trilogie	14.95
	Tussen de akker bloeit de liefde, (Trilogie) Het huis aan de driesprong/ De hemel is niet altijd blauw/Stijntje	19.25
Penning, L.	Banierdragers der Vrijheid: De Geuzenkapitein	17.95
Rover, P.de	Behouwe Vaart	20.50
Sant, M.van't	Aukeshof/Erfenis voor Aukeshof/ Overwinnaar op Aukeshof	20.40
	De weg lift open (Trilogie) De dijk is dicht/De weg ligt open/Zwarte Mart	17.95
Thijssing-Boer, H.	In de schaduw van de toekomst	8.95
Veer, W.vander	Onder de vlag van de Commando's	13.95
Rosendaal, J.e.a.	Streekroman Omnibus: In de Storm/ Glimlach voor een Vreemdeling/De thuiskomst van Hidde	17.95
	Bij nader inzien	13.25
	Verloren droom	14.50
	Het geslacht Buisman (Trilogie) Het molenpad/De laatste snaar/ Verloren droom	20.25
Winsemius, D.	Het hart als inzet (Trilogie) Elke dat telt mee/Dubbele ontkenning/Tegen beter weten in	18.75

For Complete Catalogue of all books and selections of records, ask us for free copy by return mail.
* See also your Dutch Store for books and records.

Speelman's Bookhouse Ltd.
351 Albion Rd.
Rexdale, ON M9W 3P3
phone: 741-6563

Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops
arranged for churches and other groups

Interdenominational Christian Counselling Incorporated
christian counselling services
Suite 709 44 Eglinton Ave. W., Toronto M4R 1A1. Phone: 489-3350.